Building a Successful Sunday School

P. E. Burroughs

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By

P. E. BURROUGHS, D.D.

Author of "The Present-Day Sunday School," "Winning to Christ," "Church and Sunday-School Buildings," etc.

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To My Wife

CORINNE GAYLE BURROUGHS

Contents

I.	What is a Successful Sunday School?	9
II.	What a Successful Sunday School Will Do	21
III.	Organizing the Sunday School for Success	31
IV.	Securing Officers and Teachers	41
V.	Housing the Sunday School	46
VI.	Problems in Housing the Sunday School	57
VII.	How to Secure Needed Housing	66
VIII.	Some Good Church and Sunday-School Buildings	73
IX.	Remodeling Present Buildings	82
X.	Equipment for the Sunday School	91
XI.	How to Build a Sunday School	100
XII.	How to Build a Sunday School (*Continued*)	108
XIII.	Organizations Which Help to Build the Sunday School	114
XIV.	Social Life and the Success of the Sunday School	124
XV.	Recreations in the Building of the Sunday School	136

XVI.	Advertising the Sunday School	140
XVII.	The Teachers' Meeting and the Workers' Council	146
XVIII.	Teacher Training Essential to Success	151
XIX.	Records in the Making of a Successful Sunday School	155
XX.	Week-Day Work for the Sunday School	160
XXI.	What of Special Days?	164
XXII.	Standards for the Sunday School	169
XXIII.	The Combined Service	173
XXIV.	Winning to Christ in the Sunday School	178
	Appendix: Suggested Questions	186

I

WHAT IS A SUCCESSFUL SUNDAY SCHOOL?

A LITTLE Sunday school in a small town down in Mississippi has a limited constituency and a narrow outlook. The school has poor equipment and has never made claim to superior methods or approved forms of organization. But this little Sunday school is presided over by a devout Bible-loving man who gathers to his support reverent and faithful teachers. The school is marked by an atmosphere of reverence and has long been distinctly evangelistic and markedly missionary. A half dozen preachers have come out of this Sunday school and the school has produced a number of earnest missionaries. Is this a successful Sunday school?

No one can claim that this little Mississippi Sunday school is an unqualified success. When its pupils entered the ministry and went away to the theological seminary they were surprised and even pained to find that their knowledge of the Bible was fragmentary and superficial. They knew practically nothing of Paul's missionary journeys; they could not trace the travels of Abraham; they had no connected view of the life of our Lord; they knew little

of the Messianic prophecies recorded in the Old Testament and fulfilled in the New Testament. Measured by the Bible knowledge which it had imparted through the long receptive years that little Sunday school had all but failed. Measured by the type of character produced and by the finer spiritual fruitage, that Sunday school was a marked success. While it did some things in glorious fashion, it failed at certain other important points. It was a successful Sunday school, but its success was partial. It did much, but it could have done much more.

A country Sunday school in Kentucky maintained for many years a high standard of spiritual efficiency and was blessed with remarkable spiritual fruits. Mr. J—— served as superintendent and by his quiet devout bearing and deep piety gave to the school an atmosphere of reverence which left its lasting impress on the young life of the community. From that Sunday school there went out a long line of consecrated believing men and women, preachers, missionaries, Christian workers, faithful souls who have ever since called that little Sunday school blessed.

Was this a successful Sunday school? Without doubt it bore worthy fruit in its chosen realm and thus achieved a measure of success. Considering its limitations, it produced really wonderful results. Its pupils were imbued with reverence; they were brought early to accept Christ Jesus as Lord and Saviour; they were deeply taught in the practical, moral and spiritual things of life. In the light of modern Sunday-school development, it is easy to see

that that Sunday school might have gone further and done more for its pupils. It might have offered them such fuller instruction and such wider training as would have afforded a stronger foundation and a more enduring usefulness. And yet who will say that this was not a successful Sunday school?

It is not easy to define a successful Sunday school. It is not easy to indicate the many elements which go to make for success. Without undertaking an exhaustive statement, it may suffice to say that the Sunday school which lays claim to success must do two things: (1) it must reach its constituency; (2) it must teach its constituency.

A Sunday school, then, in order to be considered in any sense successful must do these two things—it must reach the people and it must teach the people. It can hardly be said that one of these things is more important than the other, since they are inter-dependent. We cannot teach people unless we reach them; when we reach people we will almost certainly teach them. A successful Sunday school therefore is a school which reaches and teaches its constituency. Mere bigness does not in itself constitute a successful Sunday school. But no Sunday school can be considered successful which is not fairly reaching its constituency.

Mere bigness in numbers does not constitute a really big Sunday school. A Sunday school with a large enrollment and a large average attendance may be essentially a little Sunday school. A Sunday school with a small enrollment and a limited attendance may be essentially a big Sunday school.

The church which with a membership of 2,000 in the midst of a dense population offering almost unlimited possibilities has a Sunday school numbering 1,000 probably has a little Sunday school. The church which has a membership of one hundred in the midst of a sparse population in which several churches are making claims and yet has a Sunday school of one hundred and fifty, probably has a big Sunday school.

Any Sunday school which, knowing fully its constituency and its obligations and clearly defining its possibilities, is fairly reaching its possibilities, is in so far a successful Sunday school. "Possibilities"! The word is full of significance. It constitutes a challenge. The word has come into frequent use and has taken unto itself a definite meaning among aggressive Sunday-school workers. Its very definiteness marks the passage of Sunday-school effort from the realm of the vague to the realm of intelligent system.

"Mr. Superintendent, what are the possibilities of your school; how large ought your school to be; what membership is it possible for you to attain?" We know many superintendents who will answer, not with a guess nor an estimate, but who can immediately state the possibilities of their school, the numbers which they might have in each department. They have not simply the numbers, but the individual addresses of all on whom they have claim or for whom they may be properly responsible. Just as the life insurance agent has an accurate list of his "possibilities," just as the enterprising real estate

man knows by name and address his "prospects," so the efficient superintendent knows the people upon whom his school may lay claim. The "possibilities" of any Sunday school measure the responsibility and the opportunity of that school. No school which has not taken pains to know its possibilities and which fails to take definite and intelligent steps to reach its largest possible attendance, can be called a successful Sunday school. No claims of quality in work done, no claims of educational achievements, no other accomplishments, can offset or atone for failure at this point. No school has a right to be a little school. No superintendent has a right to have a little school.

A big Sunday school! A school which however small in numbers, however meager in attendance, is yet reasonably reaching its possibilities; a school instinct with the missionary spirit, an aggressive school, a school which is sounding the conquering note, a school whose parish is the world! Such a school is essentially big. Such a school, big as measured not by mere numbers, but by worthy spirit and by worthy achievement in reaching and teaching and enlisting its real constituency, such a school surely is the goal of every pastor and superintendent and teacher. To be content with anything short of this is to condemn ourselves of sloth and indifference in a cause which ought to challenge the best that is within us.

We enter no plea for mere bigness; mere bigness may represent the last word in real littleness. We have scant sympathy with the nervous anxiety of

would-be conservatives, of self-conscious and self-appointed critics who continually warn us against the perils of numbers. They have told us with a grave air that the Book of Numbers is not the only inspired book in the Bible and that this Book of Numbers is not the most valuable of Scripture writings! They insist, and very properly, that the Sunday school is a *school,* that it is primarily an educational institution; they go further and declare that it is repugnant to the mission and the essential nature of the institution to measure it by mere numbers. In all of which and so far they are quite right. The Sunday school *is a school,* but this does not mean that it is like other schools. It is a school, but in its mission, in its text-book, in its essential nature, it stands alone among schools. It is the Bible school, the school of the church, the school of Christ; it is essentially missionary in its purpose, as essentially missionary as the church itself. It must be aggressive if it will rightly represent that Saviour whose parting word of command was that we should go into all the world and make disciples of all nations.

We know two Sunday-school superintendents who fairly represent two extreme conceptions of the Sunday school. One of these men is a trained and successful educator. He has studied the philosophy and the history of education; he is a master of psychology and feels a just pride in his standing and achievements in the educational world. He runs his Sunday school primarily as a *school.* He discourages enthusiasm and makes light of emotion. He measures all methods and all processes by educa-

tional standards. His final test is the deposit of information which his teachers have left with their pupils. His school is dignified, but small; it confines itself largely to effort in behalf of the sons and daughters of its own church membership. Measured by ordinary educational standards, the school is successful; measured by its vital moral and religious and evangelistic fruitage—well, one may indulge serious questions, but one would hesitate to speak dogmatically in this realm. The other superintendent is by nature and training a promoter; he could put over a big real estate development or put on the map a newly organized insurance company. He is strong on promotion and is unexcelled when it comes to arousing popular interest. All of his fine powers of exploitation, his keen sense of advertising values, his ability to kindle popular enthusiasm, these fine abilities he uses freely in the conduct of his Sunday school. The result can easily be imagined. His school is large in numbers, full of enthusiasm and much in the limelight. It is to be feared that its permanent fruits are not so abundant or substantial as they might be.

Neither of these superintendents approximates the ideal. Yet each of them is useful and each leads a band of teachers whose loving and loyal service must bear abundant fruit. Happily a superintendent does not require to be ideal, or nearly so, in order to be useful. These two superintendents are neighbours and they are good friends; but they do not overadmire each other as superintendents. Indeed, if each could know what the other thinks and says of

him as a superintendent, their relations might be strained. The "educational" superintendent is very sure that the "promoter" superintendent is lowering the whole Sunday-school standard and substituting "moonshine" and "pop-corn" for more substantial things. On the other hand, the superintendent with the gifts of the promoter exhausts the resources of his vocabulary in the effort to describe the dullness and stupidity of the methods and policies presented by his neighbour.

It is easy to make light of "mere bigness." Big Sunday schools are of course not necessarily the best Sunday schools. The Sunday school is a missionary and educational and evangelistic institution; it is repugnant to its very nature to measure it by mere numbers. It is a school of religion, or better, it is a school of Christianity, dealing with the deepest things of God and the soul; it may not be estimated alone by its bulk.

All of this and much more we may say; but after all is said, the fact stands out as clear as day, that we cannot teach people until we reach them; we cannot influence people through the Sunday school in the things of God and the soul until we bring them into the Sunday school. It is also as clear as day that the people who most deeply need our Sunday-school instruction are not the people who will, left to themselves, attend, but are the people who must be somehow induced to attend.

It can hardly be said that enlarging numbers, or the efforts necessary to bring them in, constitute any barrier to educational, or religious, or evangelistic

accomplishments. It may be seriously questioned whether better educational and evangelistic fruits are borne, or more abiding religious results achieved, in little Sunday schools than in larger Sunday schools. Poor work and meager results may mark little as well as big schools.

One would be inclined to think that the same energy and intelligence which make a Sunday school large in attendance would tend also to make it efficient and fruitful. Would not the apathy and indifference which account for small numbers be reflected in all the service rendered by the school? Generally speaking, little stores are hardly the most efficient or the best conducted stores; little railroads have not won special distinction for their efficiency; little educational institutions cannot in our day justly claim superiority over those which number their students into the thousands. If one were in quest of inspiring ideals and stirring achievements in Sunday-school work, he would not seek out little schools, though in these he might find much to commend. There is no necessary antagonism between growth in numbers and efficiency in service. These ought to go hand in hand, each supplementing and augmenting the other. Certain it is that the Sunday school which lacks the aggressive spirit, which is content with the numbers which it can attain without special missionary effort, is lacking in certain essential elements which characterized our Lord and His apostles.

We have said that the Sunday school is educational and religious in its aim; it is more than that,

it is missionary. This school constitutes a wing of the conquering army which is to bring this world under the sway of Jesus Christ. This school is not only to be missionary; it is to be evangelistic. It is an institution conducted in His name who gathered unprecedented multitudes to His teaching ministry. Socrates, Plato and others devoted their teaching ministry to the select few; Jesus of Nazareth assembled and taught the multitudes.

The one unanswerable argument in favour of the largest Sunday school possible lies here. So long as the school is little, it ministers to those who least need its ministry, to the children of the pastor, the superintendent, the teachers, the people who in all probability will in any case not leave their sons and daughters wholly without religious instruction. As the numbers in the Sunday school increase, the need of those reached increases in proportion. Frequently the Sunday school with two hundred members which adds one hundred to its membership will actually double its evangelistic opportunity. A Sunday school had five hundred members consisting almost wholly of believers and children who came from Christian homes. This school went afield in an aggressive campaign and brought in two hundred new members. A new day dawned for that school; it fairly tingled with life; the spirit of evangelism became rife as it faced its new evangelistic challenge and opportunity.

It is thus easy to see that involved in the question which we are considering is the larger question of our interpretation of the mission and spirit of the

church, of the attitude which the church shall assume toward the outlying masses. The Sunday school is no longer to be considered as an institution apart from the church; it is not even to be thought of merely as a school in which the church may instruct its children with a view to future membership. The Sunday school is the church engaged in vital phases of its work; it is a school, but we are not to forget that it is a *Sunday* school. Measured by its deposit of instruction, the Sunday school can never hold high rank among educational institutions. It assembles on God's holy day, it meets in God's house, it studies God's book, it has the peculiar promise of God's illuminating Spirit, it is led and served by devout men and women who come to its session from their knees. This school sends its light and warmth down through all the week-days. It permeates with its sacred influence all other schools and lends a blessing to all the days of the week. By every holy consideration we are bound to extend its appeal and influence as widely as may be. This school, let us say it again, is evangelistic and missionary as well as educational. It is educational in order that it may be in the best sense missionary.

We live in a day of large Sunday schools. It is easy to see that this development is only in its beginnings. We have long had a few outstanding schools which, by their numbers and their efficiency, commanded wide attention. Sunday schools, large in numbers and great in spiritual power, are now to be found in all of the states. As is to be expected, they may be found in most of the larger centers; but

they may also be found in increasing numbers in the towns and villages and even in the country. We know schools which, including the Home Department and the Cradle Roll, have upwards of five thousand enrolled; it is not uncommon to hear of schools which have a regular attendance of two thousand or more. Schools with an actual attendance of one thousand are now so common that they cease to attract special attention. We are tempted to give a list of some churches which maintain really large Sunday schools; it is hardly advisable. Developments are so rapid that such a list would not be worth while in any permanent record. One's heart must beat fast and he must feel a sense of thrill as he contemplates the possible developments of the next ten and twenty years.

A successful Sunday school, then, is a school which is reaching and really blessing its normal constituency; a school which, aggressive in its extension efforts, at the same time maintains a high spirit of reverence and patiently and painstakingly teaches the Word of Jehovah with a view to the salvation of the lost and to the best and broadest development of character and the finest culture of the spiritual life. In the pages which follow we seek to point the way to such a Sunday school.

II

WHAT A SUCCESSFUL SUNDAY SCHOOL WILL DO

IN the preceding chapter, we have seen that the successful Sunday school is one which has numbers in real proportion to its possibilities and which is doing genuine educational and evangelistic work; in a word, the successful Sunday school is the practically efficient Sunday school. Such Sunday schools make great churches; there is nothing in the whole domain of Christianity which is not touched and influenced by such a Sunday school.

Efficient Sunday schools grow great churches and build great church life. A brilliant pulpit figure, like T. De Witt Talmage, may gather large congregations and there may be all the appearances of a great church. But, if there is lacking the foundation work of faithful religious instruction and the persistent care and training of childhood and youth, the apparently great church will go the way of the lamented Brooklyn Church to which Dr. Talmage so ably ministered. Great Sunday schools make great churches. There is really no other way to build great churches, save by worthy teaching and training processes such as are maintained in the Sunday school. This method cannot fail. This educational method was the means used by the great

Teacher in founding His earthly kingdom. It was used by Paul in the early extension of that kingdom. It has been used in every aggressive forward movement which has marked the development of that kingdom.

The above statement is amply illustrated and justified by the experience of the past hundred years of foreign mission endeavour. The earlier foreign mission efforts ran along lines of evangelism and enlistment. Approach was made to adults. Children were overlooked and educational processes were slighted. Apparently large progress was made on many fields. Gradually it became painfully apparent that the results were not stable and that the progress was more apparent than real. The better wisdom prevailed, and the missionaries abroad and their supporters at home turned their attention to the New Testament method of patient teaching. Schools of all kinds, including of course Bible schools, began to be established and an era of real advance and stable progress was inaugurated.

By as much as the Sunday school makes for efficiency in the local church, it also makes for effectiveness in the denomination. The Methodist Church has the largest Sunday-school constituency in America. A leader in that church, now an honoured bishop, has said: "If the Sunday school were to go out of business, the Methodist Church would be cut in half in fifteen years. In thirty years the Methodist Church would for all practical purposes cease to exist." There can be no surer evidence of the indispensable service of the Sunday school than

is to be seen in the aggregate of capital and brains with which the great Christian denominations are seeking to promote Sunday-school work.

Efficient churches are built by great Sunday schools. Great and efficient churches are not built save by efficient teaching and character-building processes. Outstanding churches come to mind in this connection, too numerous to mention. The Calvary Baptist Church, Washington, D. C., the Bushwick Avenue Methodist Church, Brooklyn, N. Y., the First Baptist Church, Dallas, Texas, the First Methodist Church, Memphis, Tenn.,—but a complete list would include practically every really great church in the whole country. While the churches named above have enjoyed the ministry of almost incomparable pastors, it is not too much to say that they very largely owe their success and their eminence to the quiet persistent influence of their efficiently conducted Sunday schools.

Our statement that churches are made great by efficient Sunday schools will probably be in itself convincing. It would hardly seem to need argument or illustration. We indicate briefly some considerations upon which we base the statement.

1. The Sunday school offers a complete and effective method of church organization. A properly organized Sunday school, reaching and teaching and otherwise ministering to its normal possibilities, means a well-organized church. The eight or nine departments of the Sunday school, vigorously managed, may touch helpfully and constantly every individual in the whole constituency of the church,

both members and non-members. No individual, from the infant in arms to the aged shut-in, no individual whether able to attend the pulpit ministries of the church or not, can escape the wide-extended net of the well-organized Sunday school. The department superintendents with their several corps of helpers constitute a unique and always-ready force for teaching, for ministering, or for enlistment in practical service. Nothing of moment can escape so complete an organization. Is it sudden disaster, a death, an accident, a financial crash? Is it a favouring fortune, the coming of a babe, glad tidings from a distant land, narrow escape from calamity? Is it the pain of lingering illness, the weakness of life's decline, the loneliness incident to a new environment? It matters not; the efficiently organized Sunday school will be in line to minister.

Every faithful pastor knows that a chief burden on his heart is his own failure, and the failure of his church, to function properly in practical ministries. He has perhaps the haunting feeling that hearts here and there are sore from neglect. He is occasionally startled and grieved to learn that some good but perhaps obscure man has passed through dire trial and is grieved because the pastor and the church did not come near in his time of need. Some sister has received news of the tragic death of a son in a distant state and the pastor and his members have failed to show sympathy; the woman is, of course, deeply grieved, but later when the pastor learns concerning the situation, he is even more deeply grieved. And thus on and on the pastor feels

uneasiness and bears distress because his church organization fails to function properly. Such failure is practically impossible with a well-organized Sunday school. In case of failure, it is easy to locate the responsibility, and the faithful pastor may spare himself the blame.

The practical possibilities of the simple workable organization afforded by the organized Sunday school are all but limitless. They are becoming more and more fully appreciated as they find demonstration in many places. Not in all the history of Christian effort and church development has any other organization approximated this in completeness and effectiveness of service.

This is not mere theory. The practical value of the thorough effective organization offered by the modern Sunday school has been demonstrated in every part of the land. The well-organized church is the church which has a complete and aggressive Sunday-school organization. Pastors bear grateful testimony to this fact. Future students of church efficiency and organization will give primary attention to the Sunday school. The largest Protestant theological Seminary in America, The Southern Baptist Theological Seminary, Louisville, Ky., has, in recognition of this, established a chair of "Church Efficiency and Sunday-School Pedagogy," thus linking the Sunday school directly with the problems of church efficiency.

2. The Sunday school is the chief agency of the church for the promotion of Bible study. Apart from the Sunday school, how much Bible reading

and study would there be among our people? If the Sunday school should go out of existence, how much Bible study would we have? Many would read their Bibles; how many would study them? The Sunday school offers the only practicable effective means of promoting popular Bible study and of growing Bible scholars among the people.

The ministry of the pulpit is not intended to impart accurate detailed Bible knowledge. This ministry rather assumes a measure of Bible knowledge and bases its appeal and admonition on such assumption. The teacher of the Bible normally comes before the preacher of the gospel. The preacher assumes the teacher; he takes for granted the instruction given in the Sunday school. The effectiveness of the pastor's pulpit ministry must depend upon the faithfulness of the teacher.

Since the Sunday school constitutes the only general and effective method of promoting wide-spread Bible study, it is not difficult to see that the Sunday school is the real hope for the present and future greatness of the church.

3. The Sunday school offers a means of enlisting a large number of people in useful service. Officers are needed for the school and for each department, teachers and substitute teachers are called for, visitors and other helpers are needed, workers with talent for leadership in socials, plays and entertainments are in demand, while a company of helpers skilled in preparing lunches, suppers and banquets is indispensable; the need for workers and the possibilities of enlistment through the Sunday school are

all but limitless. Many Sunday schools are now employing from one hundred to two hundred regular workers, besides a variable number for special tasks. This utilizing of talent, this enlistment of workers must, even apart from the direct service which they render, contribute largely to the development of the churches. Our people grow through serving, and this institution which offers endless varieties of service must be a chief means of church growth.

4. By as much as the Sunday school enlists large numbers in practical Christian service by so much it offers training in Bible study and equipment for practical usefulness. Successive generations of young people are each year coming to the threshold of the larger life. It has long been a matter of deep concern in the churches that these youths shall be trained for the duties and privileges of the Christian life.

Our young peoples' societies are rendering excellent service in training our young people. The range of service in which these societies can offer training is, however, necessarily limited. The training ordinarily afforded in the Christian Endeavour, the Young Peoples' Union or the Epworth League ought to be supplemented by the training which Sunday-school effort offers in such variety and abundance. The successful Sunday school calls imperatively and constantly for many types of practical service, much of which can be best rendered by our young people and some of which they alone are in position to offer. Canvassers are needed, records

must be made and kept, multigraph letters must be written, the indifferent must be visited, the sick must be cared for, the poor must be remembered, the erring must be sought, hospitals must be brightened—but the list goes on and on—indeed is there any practical form of Christian or humane service which does not fall within the pale of the Sunday school? The Sunday school is not in its ultimate purpose merely a training camp or a drill ground. And yet in its practical working out, it is both training camp and drill ground, probably the best ever offered for our youths.

Along with our young peoples' societies, the Sunday school must thus be a chief means of raising up Christian workers, ministers, missionaries and Christian leaders. A vigorous Sunday-school program will call out unsuspected abilities, will enlist and thus save from possible peril much talent, will discover and train those whom the Master has ordained to high tasks of service and leadership. As the pastor looks over his field, as the superintendent considers and prays for his school, let it not be overlooked that out of this institution and from its activities must come practically all of the pastors, superintendents, missionaries, and other workers in all departments of Christian endeavour.

5. A successful Sunday school almost certainly means large congregations. There are possible exceptions. In a general ministry among the churches extending over many years and covering many states, the author has yet to find an exception. The churches everywhere which maintain a large Sunday-school

attendance are blessed with a gratifying attendance upon their preaching services. This question which seems just now timely and interesting, will be discussed more at length in a later chapter.

We need not extend our discussion except to say that the successful Sunday school insures that the preaching ministry of the church will be properly and scripturally supplemented by a corresponding teaching ministry. Neither the teaching nor the preaching of the Word is sufficient in itself. The teacher must be supplemented by the preacher and the preacher is ineffective without the teacher. This is emphasized in the practice and the precepts of our Lord Jesus and His apostles. It is based in the nature of things. A large and efficient Sunday school is required to fill out the proper ministry of the church and to round out the best efficiency of the preacher.

6. Crowning all that we have said, the Sunday school is the prime evangelistic agency. When evangelism declines in the Sunday school, evangelism sets its face toward the open door of departure from the church. A proper evangelism finds its roots and has its vital growth in the Sunday school.

The Sunday school offers the easy and natural means of bringing children and young people to an acceptance and confession of Christ Jesus as Saviour. The reason is not far to seek. Each departmental group offers distinct opportunity for adapted evangelistic teaching. The graded lessons which are now increasingly popular carry just the word concerning the message and appeal of the

Christ which is needed at successive life stages. A Sunday-school assembly with its various officers and teachers gathered for evangelism must in some measure resemble that gathering on the day of Pentecost when the plea of the apostles was faithfully seconded by the one hundred and twenty disciples who doubtless mingled with the multitudes and bore personal witness to the lost.

But the Sunday school does more than merely open the way for the winning of children and young people. It opens the way for approach to men and women, especially fathers and mothers. It affords touch and leads to acquaintance with homes in which are unsaved parents and others who need Christ. Through its great organized class movement, the Sunday school is directly reaching increasing numbers of men and women who apparently could not be influenced through any other medium. Illustrations could be indefinitely multiplied. Confessedly the Sunday school is the right arm of the church in any systematic effort to reach and win the lost.

On and on we might go naming preëminent church problems which the Sunday school can solve; which indeed the Sunday school is actually solving. Many of these the Sunday school alone can solve. There is not one of these problems which cannot be most surely and satisfactorily solved by the Sunday school which is honestly seeking to reach its real constituency. In proportion very largely as the Sunday school maintains aggressive efforts to bring the people under its influence, will it function in the many high tasks to which it is set in the church.

III

ORGANIZING THE SUNDAY SCHOOL FOR SUCCESS

DURING recent years the Sunday school has been passing through transitional and almost revolutionary processes. In 1911, Mr. H. Beauchamp's book, "The Graded Sunday School," came from the press. This was the first book which undertook to point the way to organization along the lines of grading and departmentization. Then came along through the years a veritable stream of books and other literature. Meantime the Sunday schools of the land have been struggling on, trying, testing, experimenting, sifting and gradually finding themselves in the new day, making for themselves a body of established policies in organization and management.

The Sunday schools have thus been passing through trying times. All efforts to grade and departmentize have been made more difficult by the fact that our Sunday-school buildings have not lent themselves to departmentization. With rare patience and with wonderful persistence the Sunday-school workers have faced the problems which inevitably arose out of the new type of organization. The fact

that the new ideals have steadily won their way in an institution which is naturally conservative, and in spite of all but impossible housing conditions, is sufficient attestation of the fundamental soundness of the principles on which these ideals are based.

At first the prime emphasis was on *grading* the pupils. Gradually the emphasis has shifted to *departmentizing* the pupils. The outstanding feature of present-day Sunday-school organization is its departmental divisions. Out of the experiences and experiments of the past dozen years, departmental management stands out as tested and finally accepted. Along with the department store has come the departmental Sunday school. Grading our pupils into classes must necessarily be a somewhat variable process, differing in schools as they may be small or large. Experience has demonstrated the blessing and advantage of breaking the school into departments and conducting worship and instructional programs according to the needs of departmental groups.

The departmental lines, as at first devised and for years accepted, are as follows:

Cradle Roll Class (In the school)	3 years of age
Beginners	4 and 5 years of age
Primaries	6 to 8 years of age
Juniors	9 to 12 years of age
Intermediates	13 to 16 years of age
Seniors (Young People)	17 to 24 years of age
Adults	24 up

It will be observed that the Cradle Roll is listed

as one of the departments *within the school.* Like the Home Department, the Cradle Roll grew up as an outside effort. Gradually the conviction has grown that children three years of age ought to be *in the Sunday school.* Experimental efforts in this direction have confirmed earlier theories, and we may now consider the Cradle Roll Class or Department *in the Sunday school* as an established and accepted fact.

It should be said that in actual experience the Senior Department has never been limited as above indicated, but has included young people, the line between this department and the Adult Department being largely drawn on the basis of congeniality.

The Sunday-School Council of Evangelical Denominations and the International Sunday-School Association have approved the following schedule:

Cradle Roll Class (In the school)	3 years of age
Beginners	4 and 5 years of age
Primaries	6 to 8 years of age
Juniors	9 to 11 years of age
Intermediates	12 to 14 years of age
Seniors	15 to 17 years of age
Young People	18 to 24 years of age
Adults	24 years and up

The last-named plan, which provides for seven departments instead of six, results from an effort to secure a closer and more congenial grouping and one which conforms more closely to the groupings found in the public schools. Naturally some divergences will arise in the forms of Sunday-school organiza-

tion. It is difficult, perhaps impracticable, to maintain the same departmental subdivisions for small schools of fifty to one hundred and large schools which number many hundreds. As schools grow very large the number of departments may be increased or the departments themselves may be subdivided, as is suggested on page 40.

The plan of organization set forth above which provides seven departments is devised with special reference to large schools, those having an attendance of 500 and up. The older form of organization offering six departments has still some advantages in general and especially for schools numbering 500 and less:

(1) This plan has long been advocated and has rooted itself in the thinking and the language of Sunday-school people.

(2) It provides larger and more desirable departmental groups. In schools numbering less than 500, difficulty is experienced in securing such numbers in the departments from the Junior Department up as will justify separate assembly rooms, separate organization and separate management. A chief hindrance to departmental subdivision has been the smallness of the numbers in each group and the consequent temptation to combine departmental groups.

(3) The plan provides for *four* years in the Junior and Intermediate Departments, which some think is a distinct advantage over the odd number *three*, offered in the plan providing for seven departments. With four years allotted to a department, it is easy to preserve the separation of the sexes in classes

which is much to be desired in the teen ages. When necessary two ages can be placed in one class, making two classes of boys in a department; likewise girls of two ages can be put together in a class, and thus four classes are provided in a department with separation of the sexes. This is manifestly impracticable when three years are allotted to a department. In such cases it would probably be necessary to discard sex separation and place all pupils of a given age in one class.

(4) Architectural and other practical considerations must, of course, weigh in favour of the simpler form of organization, in so far as such simpler method may seem to serve the ends sought in the Sunday school.

We have observed already that a serious barrier to departmentization of the Sunday school lies in the fact that our buildings for the most part do not provide department rooms and thus make practically impossible the handling of the school in separate departmental units. A further difficulty lies in the fact that our general superintendents are not yet as a rule departmentized in their thinking and feeling, and they are on this account sometimes slow to recognize and utilize the department superintendents in a way to make successful departmental work. A yet further difficulty grows out of the fact that we have had little occasion or opportunity to train and equip special departmental leaders. Gradually these difficulties will be adjusted and we may reasonably hope that the coming years will see the departmental Sunday school fully established throughout the whole

world and yielding the results in enlarged and improved educational work which we have anticipated.

Organizing the Departments.

A first step toward the proper organization of the Sunday school is the setting out and clearly defining of the departments. When the departments are organized, as we have outlined, with superintendents or directors and a full corps of officers, then comes the problem which these officers must face, of a thorough organization within the department itself. No final rules for guidance can be here laid down. In general, we must classify our pupils on the age basis. Occasionally this basis of classification may require to be disregarded, and congeniality, development, standing in day-school may seem to deserve consideration. When we pass the time of early adolescence, the age basis must more and more fade away until it is largely discarded in dealing with adults.

In all of the departments up to and through the Intermediate, there is clearly gain in classifying on the age basis. This gives a ready and impartial basis for classifying incoming pupils; it provides a basis for annual promotion; it makes possible the orderly use of graded literature.

In all of these earlier departments the classes should be small in number so that teachers may give personal care and attention, both on Sundays and in week-days, to the pupils. No rule can be safely laid down, but six or eight pupils may well constitute a full task for the average teacher in any part of the school up to and through the Intermediate Depart-

ment. In the advanced departments the number in the classes will be larger since these classes are supposed to be organized in a way to utilize the energies and develop the resources of the various members.

Department lines should be kept clear. Since the age basis has been adopted, age lines should be insisted upon. It is quite common because of a supposed shortage in leaders to combine certain departments under a single management. Thus the Cradle Roll Class is often merged with the Beginners. Seniors or Young People are sometimes merged with Adults. There is, of course, distinct loss in such merging of departments. The temptation is doubtless strong, but it must be resisted if the school aspires to reach its constituency in the most vigorous and effective way.

The relation between the department heads and the general superintendent cannot admit of clear definition. This relationship will vary widely in different schools, and it may not be the same with all of the department heads in a given school. Clearly these department superintendents cannot expect to exercise the independent leadership and direction of their departments. In the selection of teachers, in the inauguration of policies, in the expenditure of funds, in all that directly or indirectly concerns the welfare of the school as a whole, there must be interrelation, conference and mutual confidence. These and many similar problems which arise in the management of a large school must be patiently worked out. Workers who are deeply in earnest and working toward a common goal learn readily and rapidly to relate

themselves to each other in a happy and harmonious relationship.

What we have thus far said relates especially to department lines. Grading lines are to be no less earnestly insisted upon. In very large schools there must be, of course, a number of classes for each year of age.

Unless there are special local conditions which cause deviation from the normal, the enrollment in the departments will be about in proportion to the number of years allotted to each department which in a school of 100 would mean an organization on the lines mentioned on page 32 somewhat as follows:

	Age		
Cradle Roll Class.....	3	4%	4 pupils
Beginners	4–5	8%	8 "
Primaries	6–8	12%	12 "
Juniors	9–12	16%	16 "
Intermediates	13–16	16%	16 "
Seniors (Young People)	17–24	20% (?)	20 "
Adults	25 up	24% (?)	24 "
		100%	100 "

A school of 600 would in like manner be organized somewhat as follows:

	Age		
Cradle Roll Class	3	4%	24 pupils
Beginners	4–5	8%	48 "
Primaries	6–8	12%	72 "
Juniors	9–12	16%	96 "
Intermediates	13–16	16%	96 "
Seniors (Young People)	17–24	20% (?)	120 "
Adults	25 up	24% (?)	144 "
		100%	600 "

Likewise a school of 1,200 would be organized somewhat after this fashion:

	Age			
Cradle Roll Class	3	4%	48	pupils
Beginners	4–5	8%	96	"
Primaries	6–8	12%	144	"
Juniors	9–12	16%	192	"
Intermediates	13–16	16%	192	"
Seniors (Young People)	17–24	20% (?)	240	"
Adults	25 up	24% (?)	288	"
		100%	1200	"

Using the form of organization set forth on page 33, the figures for a school of 100 would be about as follows:

	Age			
Cradle Roll Class	3	4%	4	pupils
Beginners	4–5	8%	8	"
Primaries	6–8	12%	12	"
Juniors	9–11	12%	12	"
Intermediates	12–14	12%	12	"
Seniors	15–17	12%	12	"
Young People	18–24	18%	18	"
Adults	25 up	22%	22	"
		100%	100	"

For a Sunday school of 600 members the organization would be as follows:

	Age			
Cradle Roll Class	3	4%	24	pupils
Beginners	4–5	8%	48	"
Primaries	6–8	12%	72	"
Juniors	9–11	12%	72	"
Intermediates	12–14	12%	72	"
Seniors	15–17	12%	72	"
Young People	18–24	18%	108	"
Adults	25 up	22%	132	"
		100%	600	"

A Sunday school of 1,200 members would be organized as follows:

	Age		
Cradle Roll Class	3	4%	48 pupils
Beginners	4–5	8%	96 "
Primaries	6–8	12%	144 "
Juniors	9–11	12%	144 "
Intermediates	12–14	12%	144 "
Seniors	15–17	12%	144 "
Young People	18–24	18%	216 "
Adults	25 up	22%	264 "
		100%	1200 "

A study of local conditions, and especially of census returns, will reveal whether the departmental attendance of a given school is according to a normal standard. If it is not so, and any of the departments in the school fall materially below the allotted quota, such departments should be led to make increased efforts to reach their possibilities.

In very large schools, the question is arising as to subdividing the departments. This plan will doubtless rapidly grow in favour. Thus a school of 1,600 members might be organized somewhat as follows:

Cradle Roll Class	No. 1	2%	32 pupils
Cradle Roll Class	No. 2	2%	32 "
Beginners Department	No. 1	4%	64 "
Beginners Department	No. 2	4%	64 "
Primary Department	No. 1	6%	96 "
Primary Department	No. 2	6%	96 "
Junior Department	No. 1	8%	128 "
Junior Department	No. 2	8%	128 "
Intermediate Department...	No. 1	8%	128 "
Intermediate Department...	No. 2	8%	128 "
Young People's Department		20%	320 "
Adults		24%	384 "
		100%	1600 "

There would probably be no occasion for dividing the Young People and Adults.

IV

SECURING OFFICERS AND TEACHERS

SUCH a Sunday-school organization as we have outlined calls for a large force of officers and teachers. A chief barrier to the enlargement and efficiency of Sunday schools is the limited number of workers which we seem able to command as officers and teachers. Almost any superintendent will declare that he could greatly enlarge his attendance and extend the usefulness of his school if only he could command the needed officers and teachers. Let a round table be conducted for Sunday-school superintendents and the way opened for questions from perplexed workers—a question nearly always raised is as to how to secure officers and teachers. Answers almost as numerous and various as the answerers have been given. Like almost all of the problems arising in Sunday-school work, this one of calling out and enlisting leaders depends for the most part on tactful, consecrated, persistent energy and that unfailing quality which strangely enough we call *common* sense. Some more or less obvious observations must suffice.

Many of our best workers for various reasons are not enlisted in Sunday-school effort. Conditions no longer existing may have drawn them away from

active service; being timid, the statement of exacting demands may have deterred them; they may have been overlooked or underestimated by previous leaders in earlier movements; the methods pursued or the spirit manifested in the past may not have appealed to them; the scale on which the work has been conducted may not hitherto have aroused their interest. In every church there is a tendency on the part of certain earnest and willing people to drift into places of responsibility, while equally competent people who are diffident may be gradually overlooked in the assignment of tasks. This fact is of vast moment to the superintendent and pastor in quest of new helpers. The inauguration of new and aggressive policies may furnish the desired occasion for the enlistment of the workers in question.

Furthermore, it must be evident that a vigorous and efficient administration will do much toward making timid and untried teachers efficient. Every Sunday-school leader knows that a willing mind and a self-sacrificing spirit, ready always to follow, count for more than native or acquired gifts. Mr. Arthur Flake, an authority on Sunday-school administration, declares that conscious ability and past achievements are no guarantee of usefulness on the part of Sunday-school workers. He suggests on the other hand that the timid and the hitherto untried often give the most ready response and make the most unhesitating sacrifices and thus constitute the most valuable and effective teachers. A vigorous and sympathetic administration will often lift lagging and inefficient workers out of their lethargy and make

them stand on tiptoe, eager to do their utmost. A high spirit of effort and devotion is infectious. When proposed workers are being considered, the real superintendent sees not what they are but what they may be; he looks not at their present state but at the high state to which he can lead and develop them.

It is also to be remembered that boys and girls grow rapidly; so rapidly that we may easily overlook their advancement. Youths well back in their teens often make efficient secretaries and even successful teachers. They are naturally tempted to excuse themselves by the claim that they need to be taught; this excuse is hardly valid in that youths of high-school age long for active service and that they learn best by doing. High-school girls under competent leadership make helpful teachers in the earlier grades which comprise little children. A teacher of a half dozen difficult boys secured as his associate and helper a high-school boy who had only recently been converted. This older boy was always present in the class to render any possible service, and on week-days led the boys in their sports and athletic activities. He organized them into a club and in tactful ways drew other boys into the class. When the number in the class reached twelve, the class was divided and another high-school boy was called to its leadership. This youth was, of course, the best "substitute" teacher, and under his responsibilities he rapidly grew until he was called to take full charge of the boys' work in a neighbouring Sunday school. The process may be a trifle slow, but it is

sure, this process of growing our workers rather than expecting them to step fully equipped into the service.

Many methods will suggest themselves for securing needed teachers. A study of the church rolls may yield helpful suggestions; requests for suggestions from interested workers may at any time lead to rich finds; calls for volunteers may be worth while; training schools and institutes are always inspiring; special vocational schools are being offered for Sunday-school workers; our Summer Assemblies always offer helpful courses; Sunday-school conventions which bring together groups of interested people have long been found suggestive and quickening.

The general officers will, of course, bear in mind that they have interested helpers in the securing of new workers in the departmental superintendents. The head of each department is to be held responsible for his department, and hence he will be keenly interested to discover and enlist the best available material. The spirit of team-work is the real key to Sunday-school success. The general superintendent who assumes responsibility for the finding of teachers throughout the Sunday school does himself an injustice and inflicts wrong upon his fellow-workers who direct the various departments. On the other hand, if the department superintendents assume to select the needed teachers apart from the main superintendent, confusion and inefficiency must result.

If you would have teachers sufficient in number and skilled for the work, there is, after all, but one sure way to get them; train them. The training

processes which have been so vigorously pressed for a dozen years are just now beginning to bear fruit. The training of workers is a prime factor in creating the present tides which are sweeping in Sunday-school work. The training given to workers is inspiring them with the vision and courage which make possible the big Sunday schools of our day. Training processes are never easy. Painful, difficult, prolonged they may be, but they constitute the only sure means of reaching our most coveted goals. The courses now offered by many agencies for the training of Sunday-school workers are the outgrowth of efforts and experience continuing through many years. They are skillfully adapted to meet the needs of the workers and they offer studies which are compelling in their interest and charm. They may be pursued individually or in class. They lend themselves to the highly educated and to those who have not enjoyed educational advantages.

Leaders who may be distressed because of the lack of equipped teachers may well be heartened by the many means now being effectively used to procure a generation of trained workers. Our young peoples' societies were never so active and efficient; our Sunday schools, themselves, with their improved graded lessons and their educational methods, must bear fruit; our colleges and seminaries are laying increased emphasis on the training of leaders and teachers. One of the denominations reports 35,756 teacher training awards bestowed during the past year in the church schools. Surely the future is bright with hope.

V

HOUSING THE SUNDAY SCHOOL

IF one were asked to name the outstanding barrier to the growth of our Sunday schools, probably the almost universal answer would be, the narrow limitations of our present buildings. We have in all directions schools which are hampered in their future growth by the inadequate quarters in which they must do their work. Our really large schools, almost without exception, are overflowing their buildings and are using adjoining buildings, tabernacles, tents, down-town theaters, or business houses.

We cannot have large and efficient Sunday schools without ample housing space. Our ideas as regards the space necessary for the large Sunday school are rapidly undergoing change. Through painful experiences we are learning our lesson. The Sunday school in which the author is permitted to labour sought enlargement of numbers for a period of years. Untiring and well-directed efforts proved unavailing. Beyond a certain number it seemed impossible to go. Even that number could be maintained only with much difficulty. At last an adjoining residence was secured in which provision was made for the Elementary Departments and a down-

town theater was put at the disposal of a great men's class. In these ways fairly adequate space was provided for each department in the Sunday school. Within four months the attendance doubled. Clearly the building had set limits to enlargement which no vigour of effort could overcome. This experience is typical and the story might be duplicated in almost any section. In every part of the country schools are hampered and halted in their growth by insufficient space. Let the superintendent who has sought in vain to enlarge his attendance make a detailed survey of his equipment with a view to determine whether and how far he and his associates are being defeated by limitations in the building.

There is, of course, another question here—the question as to whether we have the moral right to seek enlargement of the Sunday school when such enlargement means unseemly crowding and necessarily results in inefficient work. However this may be, it yet remains that a really big Sunday school cannot be built up in small cramped quarters. A company of young men debated far into the night as to whether it is wrong to cheat a lawyer. On toward day, a wise man closed the controversy by saying: "It doesn't matter whether it is right or wrong, you can't do it anyhow."

The Sunday schools of the country face an anomalous situation. Within a dozen years Sunday-school organization has been revolutionized; the Sunday school has attained an entirely new place in the thinking of the people; new methods and policies have been inaugurated for the upbuilding of the

Sunday school. During this time our people have been largely estopped from the erection of new buildings. Sunday schools everywhere are pressing against the walls of the buildings which they occupy. We may, therefore, expect unprecedented developments in the way of remodeling and new buildings in the coming years. For guidance in the planning of the large buildings which must be erected, we have little in the way of experience and precedent to help us. Here and there great buildings have been erected as in Fort Worth and Wichita Falls, Texas, and Lakeland, Florida, where we find departmental buildings which are capable of housing very large numbers. We hear of buildings projected in New York City, Dallas, Texas, and Richmond, Va., which are to cost around a million of dollars, and beyond doubt such buildings capable of housing thousands of Sunday-school pupils will be erected in many sections.

In the light of such experience and precedent as are available, we undertake to state some policies as regards the housing of large Sunday schools which will probably meet with general acceptance.

1. Fourteen square feet for each pupil should be allowed from the Cradle Roll Class to the Adult Department. If a given department is expected to have 100 pupils, 1,400 square feet of floor space should be provided for that department. A total of fourteen square feet per pupil should be allowed throughout the school, regardless of whether a department room alone is provided, or a department room *and class rooms.* A suitable provision for a Junior Department of 100 members, for instance,

would be a *department room* with 700 square feet of floor space and with *class rooms* comprising a total of 700 square feet of space.

We must insist upon this full allowance of fourteen square feet for each pupil *throughout the entire school.* This demand has been carefully tested and has met with wide approval on the part of experienced workers. The allowance will seem unduly large to workers who have known only cramped and insufficient quarters. Disappointment and measurable inefficiency must result if we lower this standard, and provide less space than fourteen square feet per pupil.

It is frequently found desirable as a measure of economy to ask the Adult Department to use the main auditorium for its assembly. If in this way we save ourselves the necessity to provide an Adult Assembly room, we will need to allow only seven square feet for each adult pupil in order to secure the needed class-room space.

The organization and requirements of a Sunday school of 200 in accordance with tables on page 32, would be about as follows:

	Pupils	*Square feet*
Cradle Roll Class	3	112
Beginners	16	224
Primaries	24	336
Juniors	32	448
Intermediates	32	448
Seniors (Young People)	40	560
Adults	48	672
	200	2,800

Following the method of organization presented

on page 33, we would require for a school of 200 provisions somewhat as follows:

	Pupils	*Square feet*
Cradle Roll Class	8	112
Beginners	16	224
Primaries	24	336
Juniors	24	336
Intermediates	24	336
Seniors	24	336
Young People	36	504
Adults	44	616
	200	2,800

The organization and requirements of a Sunday school of 600 would be somewhat as follows:

	Pupils	*Square Feet*	*Dept. Room*	*Class Rooms*
Cradle Roll Class	24	336	1	
Beginners	48	672	1	6
Primaries	72	1008	1	9
Juniors	96	1344	1	12
Intermediates	96	1344	1	12
Seniors—(Young People)	120	1680	1	6 (?)
Adults	144	2016	1	6 (?)
	600	8400	7	51 (?)

Using the method of organization presented on page 33, we would have for a school of 600 as follows:

	Pupils	*Square Feet*	*Dept. Room*	*Class Rooms*
Cradle Roll Class	24	336	1	
Beginners	48	672	1	6
Primaries	72	1008	1	9
Juniors	72	1008	1	9
Intermediates	72	1008	1	9
Seniors	72	1008	1	9
Young People	108	1512	1	6 (?)
Adults	132	1848	1	6 (?)
	600	8400	8	54

With these tables as a basis, it would be a simple matter to make similar outlines for smaller schools, or for schools of 1,000, 2,000, 3,000, 4,000 or larger numbers.

2. Department rooms should be provided for each of the departments. If departmental rooms *and class rooms* are provided, seven square feet per person should be allowed for the department rooms and seven square feet should be allowed for each person for class-room space. If class rooms are not provided, fourteen square feet per pupil should be allowed in the department rooms.

The relative numbers to be provided for in each department may be estimated on the basis of the number of years allotted to each department. What these numbers will be under normal conditions is indicated by the tables given above. The architect, in making plans for the Sunday-school building, should be held to these relative proportions unless there are exceptional conditions which justify a different schedule. In a college town the presence of a great number of students may require enlarged and altogether exceptional space for the Senior or Young People's Department.

3. Department rooms must be practically soundproof so as to admit of various forms of worship, such as singing, without disturbing other groups. Once attention is directed to this matter its significance must be apparent. Building committees and architects nevertheless frequently yield to the temptation to place folding doors or rolling partitions between the departments. Such partitions can never

be satisfactory. Double plastered walls especially treated to make them as nearly sound-proof as possible should always be used for this purpose.

4. Class rooms are desirable in every department of the Sunday school. There is no class which will not do better and be better taught in its own closed-in class room. Class rooms are imperatively needed in the advanced departments. No rule can be laid down to govern the size or the number of class rooms. For departments up through the Intermediate, rooms 6x8 feet are usually considered sufficiently large. The mistake is frequently made of allowing unnecessary space for class rooms in these departments, as the mistake is also frequently made of allotting to these classes too many pupils.

5. All general assemblies of the Sunday school should be held in the main church auditorium. This is necessary for the sake of a proper economy; few, if any, churches feel themselves financially able to provide two great spacious auditoriums—one for worship and the other for the Sunday school. Apart from the question of economy, this is desirable. Such general assemblies of the Sunday school as seem advisable ought to be held in the church auditorium. The Sunday school needs the dignity and solemnity of this worshipful room. The younger people need at least this much familiarity with the main auditorium, since many of them, alas, may not otherwise secure such desired touch with it.

Prof. H. F. Evans was a pioneer in the advocacy of the use of the main auditorium for Sunday-school assemblies. As early as 1914 he wrote in "The

Sunday-School Building and Its Equipment" as follows:

"The whole school will meet in general assembly only occasionally, not over seven or eight times a year. A large auditorium should not be built to be used on so few occasions. Where shall these sessions be held? The obvious answer is, In the church auditorium. Some may object at once. The church proper should not be used for children's exercises lest reverence be destroyed. One of the important duties of the church school is to develop a sense of reverence in the growing child. Surely no place could be found more calculated to arouse reverence than the church auditorium."

6. Since the general assemblies of the Sunday school must be held in the main auditorium, the department rooms should be located and arranged with a view to a quick and easy coming together of the departments in the main auditorium. Though of vital importance affecting the usefulness of a building and the pleasure which it will afford, this point may be easily overlooked by the committee or the architect who has not had attention especially directed to it.

As an illustration of what is here meant, the auditorium of the building with which the author is associated has on the side of the Sunday-school building only one vestibule entrance. Through this one entrance every Sunday morning the Juniors, Intermediates and Seniors must pass in order to attend a brief closing exercise. In order to avoid delay and confusion, the three departments must carefully time their closing and must be always exactly on a given

moment. The slightest delay of any one of the departments which may be occasioned by the most trifling incident will bring two long columns to the entrance at the same time. The result may well be imagined.

And just here we may well raise the question of a separate building. In order to house our large modern Sunday schools is it going to become necessary or advisable to have two buildings, one primarily to house the preaching service and the other to accommodate the teaching service? Mr. R. H. Hunt, of Chattanooga, Tennessee, who, as an architect, is making a specialty of designing very large buildings, is inclined strongly to believe that a practical solution of our housing problem lies along the line proposed, viz., the erection of two separate buildings, properly related to each other.

On the other hand, Dr. W. J. McGlothlin, eminent as a church historian, throws out this rather serious warning:[1]

"It is important that all the activities of the church should be carried on under the same roof in the same building. A separate building for any part of the church work tends to break up the unity of the whole and secularize that portion which is separated from the place of worship. There is not wanting a disposition on the part of adult Sunday-school classes, young people's societies and some other organizations to become detached from the church. This tendency explains in part, no doubt, the decreasing attendance in American churches in recent years. It is undoubtedly strengthened by breaking

[1] "A Vital Ministry," Fleming H. Revell Company.

up the various activities of the church, and carrying them into different rooms or even separate buildings; for it is much easier to slip away from such a room than from the church auditorium. By all means have everything under the same roof."

The considerations which favour a separate building are, the securing of better light and better ventilation, and the opportunity offered in a separate building of providing better educational facilities. These considerations are largely architectural in their nature and if they prevail and separate buildings are erected, the fundamental principles which Dr. McGlothlin urges must be kept in mind.

Our concern here is not with the question of one building or two; that question must be variously determined according to conditions. We are only concerned with the previous questions raised above as to easy and immediate access to the auditorium from the various department rooms. We have in mind especially the departments from the Juniors up, since the lower departments will not so frequently be called to assemble in the auditorium. Our insistence is that whether one building or more than one is erected, care shall be exercised to see that the various departments may in ready and orderly fashion assemble in the main auditorium.

7. We have outlined above the direct immediate needs of the Sunday school in the way of department and class rooms. There are, of course, many other rooms whose claims must be considered. Among these we may name without discussion the following:

1. A Geography Room.
2. A Mission Room.
3. Library Rooms.
4. A Reading Room.
5. Cloak Rooms.
6. A Teacher-Training Room.
7. Recreational Rooms.
8. Storage Rooms.
9. A Superintendent's Room.
10. A Secretary's Room (or rooms).
11. At least two rooms for stenographers or other assistants.
12. A Mothers' Room.
13. A Cradle Roll Room.
14. A Janitor's Room.
15. A Janitor's Work Room.

Administrative offices are especially needful in providing for large Sunday schools. We know of one school which employs more than a dozen paid workers. Paid workers for the Sunday school will come more and more into vogue, and it is a far-sighted policy which makes in new buildings ample provision for the needed office space.

VI

PROBLEMS IN HOUSING THE SUNDAY SCHOOL

THE greatest peril which arises in the effort to house the modern Sunday school lies in the possible failure to recognize that perils lurk along the path at every turn. The housing of the Sunday school has entered upon a new and distinct development; there is little in the past to guide us. In fact, the traditions of the past constitute a distinct menace. Efforts thus far made to house the departmental Sunday school, admirable and self-sacrificing as they have been, have not met with unqualified success. In general these efforts have left much to be desired. We discuss in this chapter some of the problems which we face when we undertake to build adequately for the Sunday school.

There is, first of all, danger that we shall plan on an inadequate scale. The demands made by the Sunday school are so extended that even informed workers find it difficult to convince a congregation and to lead them to plan on the large scale which is required. The keenest and most frequent disappointment is felt over the utter inadequacy of buildings which were supposedly very large. We rarely, if ever, hear of a building which is "too large for the Sunday school." More than once the author has been called to examine spacious buildings recently

completed, only to be told that the building had already proven utterly inadequate to meet the demands made upon it.

It is always well to remember that the united and prolonged effort required to erect a new building infuses new life into a congregation and that the attractiveness of a newly completed structure is calculated to stimulate larger attendance. This is, of course, especially true of a building of unusual proportions which, during its erection, has been widely heralded as an up-to-date educational house. When we plan a new building, we set pretty definite limits to the possible Sunday-school attendance. These limits will probably stand for many decades without revision. It is a short-sighted policy to build simply with an eye to present conditions and needs. There is serious danger that new buildings will be planned on a scale utterly inadequate to meet future growing needs. These inadequate buildings will doubtless prove a serious handicap to the expansion of the Sunday school in the coming years.

When it is necessary to speak in general terms, it is difficult to say in this matter just what one would like to say. We will naturally think of the new building in comparison with the present building, or in comparison with other new church buildings recently erected or now projected. Occasionally a church will dare to disregard all precedents and will step out and undertake a building on lines which will provide amply, department by department, for a really great Sunday school. Such churches will be worthy pioneers; they will set a proper pace for

churches in wide circles; they will be benefactors of the race.

Later on in these pages we outline a definite method of determining with some system rather than by mere guess what floor space will require to be provided to meet given needs. The mistakes which the churches make in building too small, generally grow out of the vagueness with which they estimate the needs of the Sunday school. They depend upon guesswork and vague estimates rather than definite scientific methods of determining needs.

There is, of course, the danger that the churches will permit *financial considerations* to be the primary factor in determining plans for the new building. How often do we find the church leaders casting about first of all to see "how much we can raise for a building." This is a wrong approach to a great problem. A bank wishing to erect a new building would first of all consider its needs and weigh the question as to what type of building is desirable and what floor-space is necessary. When these questions are determined, the officers and directors will face the financial question with a view to determine whether or how far the bank is in position to meet the evident needs. A community wishing to erect a schoolhouse will first face the question of the needs to be met, the children of various grades to be provided for, the type of building which will befit the situation. When these questions have had due and primary consideration, then comes the question as to whether or how far the community can provide funds for the needed building.

Churches probably constitute the only exception to the wise custom which all but universally prevails with institutions and individuals alike, of facing first the question of need and later the question of resources to meet the need.

In pointing out this mistake which pitches the movement on small lines and belittles the whole building project, and in suggesting that this mistake is all too frequent, we do not forget the great numbers of right-thinking churches which, putting first things first, start with a consideration of present and prospective needs, and have tentative plans drawn which will meet these needs. They then face the question as to how far they can hope to provide the needed funds. Thus the people are permitted to devise their gifts, not in the dark without any definite objective, but in clear light understanding the reasonable needs and knowing the compromises which must result if they fail to provide the desired sum. Blessings upon these wide-visioned, far-seeing churches; they will reap the fruits of their wisdom not alone, but will bring down blessings upon wide circles of churches.

The churches face difficulty and not a little peril in the fact that within very recent years the Sunday school in its organization and its consequent building requirements has made a sharp turn. We may almost say, "Old things have passed away; behold all things are become new." It is well to remind ourselves that the first book ever written on the graded Sunday school appeared in 1911, and the present methods of organization so familiar to active Sunday-school

workers is of very recent origin. The stronger financial factors, the men who must largely bear the burden of the new building, may not have had occasion to familiarize themselves with modern Sunday-school methods and requirements. These men may with the best of intentions and without the slightest thought of harm jeopardize the best interests of the Sunday school in the building program. A case in point comes to mind. A church which chanced to be without a pastor was minded to build. The men of the church with an undefined and certainly unconfessed feeling that preachers are sometimes assertive in building projects, determined to arrange the plans for the new building before a new pastor came on the field. They secured the services of a well-known commercial architect who did not know that Sunday-school methods and ideals had materially changed since his boyhood days. The men worked with the architect and a church plan gradually took form. A Sunday-school leader, honoured and trusted, happened in. The committee asked him to look over their building plan. The auditorium was beautiful and well-proportioned. They came to the Sunday-school provisions. The Sunday-school man listened quietly as the architect turned the various sheets. He was about to leave the room without comment. Urged by the men to tell them what he thought about the plans, he said, " Gentlemen, you cannot erect this building. It would be an affront to the Sunday-school world. Childhood, hungry with moral and spiritual needs, would cry out against you. Your plans violate at practically every vital point the find-

ings of modern educational and psychological research." Be it said to the everlasting credit of that company of men, they discarded the plans, secured a pastor, called for the services of a Sunday-school specialist, and began an entirely new effort to plan a worthy educational building.

Since the days when men now in middle age were in college and seminary, educators, psychologists and practical workers have turned floods of light on religious education as conducted in the Sunday school so that within recent years Sunday-school organization has been completely revolutionized. The Sunday school of to-day bears scant resemblance to the simple ungraded institution of a generation ago. Since the days when most of the preachers and pastors of our day were in training for the ministry, courses in religious education and instruction in Sunday-school pedagogy have been widely introduced into our educational institutions. Thus the older ministers missed the training which is now accorded to practically all ministerial students. The transition processes through which we are passing will necessarily leave their trace in many church buildings.

The reader has doubtless already discerned that a problem which our churches must face in securing adapted buildings lies in the fact that the architects who must guide us in planning these buildings, save in exceptional instances, have not enjoyed wide experience in meeting the needs of the modern departmental Sunday school. It is, of course, possible that any given architect may not have had such prac-

tical touch with modern Sunday-school work as would enable him to grasp the primary requirements of a Sunday-school building. It is not usually the way of successful professional men to confess ignorance where information is expected and is taken for granted. It would be amusing, if it were not painful and actually lamentable, to see the performances of an architect who without knowledge of modern Sunday-school work and without experience in building with a view to meet Sunday-school needs, undertakes to draw plans for a modern Sunday-school building. Millions of money, we would be safe in saying one hundred millions of dollars a year, will, in normal conditions, be expended for church and Sunday-school buildings. These millions must pass through the hands of our architects, by them to be moulded into frame and brick and stone for the housing of our church and Sunday-school interests.

While we are calling young men to dedicate their lives to the ministry and missionary work, why may we not suggest to devout youths the putting of their lives on this altar? What need is more vital or more urgent than the need for devout competent architects to take our millions and give us in return useful, adapted and beautiful buildings? Imperative as is this need in the home lands, it is even more keenly felt on foreign fields. Our Foreign Mission Boards are quietly looking about for men whom they can send to the foreign fields to guide in the extensive building developments which are inevitable.

When we list the architect as among the serious problems faced by our churches in the building pro-

gram, we write no hard or unkind word either against a noble profession or against the company of men who are practicing this profession. Our present situation has arisen through no fault either of the profession or the men who follow it. We take no account here of the architect who, lacking in reverence and caution, fails to grasp the seriousness of this situation and is willing to rush in where angels might well fear to tread. Nor do we care to think of the man who knows not enough of the intricate and delicate demands made on the building by the present-day Sunday school, even to appreciate the difficulties involved in its proper housing. One architect, called upon to design a great Sunday-school building, visited a Sunday-school specialist and asked him to state the organization and requirements of a great Sunday school. Lest something might slip his mind, he drew out an old envelope from his pocket to write down " the organization and requirements of a great Sunday school." One may readily be excused for ignorance concerning the vast world of religious education as it is conducted in the modern departmental Sunday school, but what shall we say of the man who entrusted with the high task of housing this institution is so ignorant concerning his own ignorance as to suppose that a sufficient statement of its organization and requirements could be written on the back of an envelope?

An architect in a Southern city aspired to be a specialist in the planning of apartment houses. He read widely, made extended observations, studied carefully the whole question of domestic architecture. In order to complete his equipment the man

became an apartment-house dweller. He lived for years with his family in successive apartment houses of different types. Thus patiently and persistently he sought equipment for the planning and designing of apartment houses. What are we to think of the architect who never designed a really modern Sunday-school house, who knows little concerning the requirements of the departmental school, who yet will take fifty thousand dollars, or perhaps even five hundred thousand dollars, of consecrated money and turn it into a permanent building without taking the pains to inform and equip himself for his task?

There is peril to the building project in the haste which so often marks the planning and erection of our great church buildings. Roman Catholics may lay off a period of five years or even twenty-five years for the planning and bringing to completion of a really great church building. Not so with evangelicals. They usually drive through, frequently allowing less than twelve months from the inception of the building idea to the completion of the building. All too often, the most vital element in the whole building program, the planning of the building, the devising of its floor-space, is slurred over as if it were a matter of little moment. The community which plans its building with the utmost of care, which makes a study both of buildings and of literature on buildings, which confers with a wide circle of informed and interested workers, which, after plans are maturely made, waits for sentiment to crystallize and errors to be detected, such community will not likely have much to regret in its finished building.

VII

HOW TO SECURE NEEDED HOUSING

THE requirements for the new building ought to be clearly stated and fully agreed upon. This ought, of course, to be done before the architect begins his work. Indeed, it should be a primary step in the building program.

As an illustration of what is here meant and as suggestive to prospective builders, we present the schedule of requirements substantially as agreed on by the First Baptist Church, Eldorado, Ark., for its proposed new building:

The Auditorium.

Classic style, back and side balconies, seating 1,200 normally, in emergencies 1,500.

Administrative Offices.

Pastor's study, pastor's office, at least one Sunday-school office and a janitor's room.

Social Provisions.

Kitchen, at least one kitchenette or dumb waiters, tea room, banquet room, parlours. (The latter may be used also for Sunday-school purposes.)

Sunday-School Provisions.

Provide on normal basis for a school of 1,200 members, with accommodation for 1,500 under pressure. All general assemblies of the school to be held in the main auditorium.

The Sunday-school provisions to be as follows:

	Pupils	*Square Feet*	*Dept. Room*	*Class Rooms*
Cradle Roll Class....	48	672	1	
Beginners	96	1344	1	8
Primaries	144	2016	1	12
Juniors	192	2688	1	20
Intermediates	192	2688	1	20
Seniors—				
(Young People)...	240	3460	1	8
Adults	288	4032	1	8
	1200	16,800	7	76

Sunday-School Requirements.

All department rooms to be sufficiently soundproof to admit of departmental work and worship throughout the school.

All class rooms above the Primary Department to have plastered walls and tight-fitting doors.

All class rooms to open from the department room with which they are associated.

Department rooms to be so located as to permit easy and ready assembly in the main auditorium. No single entrance to the auditorium to be used by more than two departments.

Since a normal and evidently fair standard was followed in the allotment of space there were no questions and no contests between the various departments as to what was a just proportion of space. Since the architect was furnished with an exact schedule of all requirements he was able in his first effort to furnish almost exactly the floor-space arrangements needed. With a few minor changes, his plans were adopted and provisions made for the erection of the building.

It must be at once apparent that this plan offers

material advantages over the haphazard methods frequently resorted to. It saves time for the church, it saves expense for the architect; it assures adequate and proportionate provision for each department in the Sunday school; it guarantees proper provisions for all types of church activity.

Let us set this same scientific plan of procedure over against another adopted by a church in a different state. It became known that the church wished to build. Architects, keen to secure the work, drew and offered tentative plans. Having no agreed schedule, they surmised the various requirements and made rough guesses as to relative space for the departments. They made attractive pictures of the buildings which they proposed. The committee was charmed by a certain beautiful picture and chose the architect on that basis, supposing that it would be easy enough to allot and arrange the floor space to meet all needs. It developed that their requirements could not be met within the limits provided and later it developed that the architect, having no experience in meeting the problems in hand, was unable to grasp and solve the problems. The committee wished to be released, but the architect, having a signed contract and having expended much labour, was unwilling to release them. This is where the case stood when these lines were written.

The two instances, above mentioned, which might be multiplied many times, sufficiently illustrate and enforce our plea for a sane, scientific schedule to be agreed on as the primary step in the building program. Supposing that this schedule of needs for the

church, the Sunday school, the social life and the administrative features has been carefully worked out, it should then be submitted to a number of thoughtful workers, pastors, superintendents and Sunday-school field workers for their frank suggestions. Meantime it is well for the architect to be fully advised in order that he may be intelligently sympathetic as regards the ideals and the details of the proposed plan. When the architect has prepared preliminary sketches showing the floor-plan arrangements, these should be carefully scrutinized by a goodly group whose judgment can be trusted.

The leading denominations have architectural departments created to guide and serve the churches in these important developments. These departments may render invaluable service. It should be said in this connection that architects who have had wide experience in the planning of departmental Sunday-school buildings offer substantial advantages over architects who have not had such experience. Care should, of course, be exercised to make sure that a given architect has not simply built churches and Sunday-school buildings, but that he has erected modern adapted departmental Sunday-school buildings.

The architectural department of the Sunday-School Board of the Southern Baptist Convention, Nashville, Tenn., has proposed the following:

Standard for Church Buildings

1. The main auditorium shall provide as many sittings as the church has members enrolled in its membership.

2. There shall be a secondary auditorium suitable for the prayer-meeting and other week-day gatherings. This room should offer about one-fourth as many sittings as the main auditorium. (One of the departmental assembly rooms may be used as a secondary auditorium.)

3. There shall be a pastor's study or office, and at least one additional office for church or Sunday-school workers.

4. There shall be separate rooms for the Cradle Roll Class and for the Beginners' and Primary Departments.

5. Department rooms and *separate class rooms* shall be provided for the Junior, Intermediate, Senior and Adult Departments. All department rooms should be sound-proof so as to permit department programs and worship. (The number provided for in the assembly room of any given department should be about equal to the number provided for in the class rooms designed for that department.) These department assembly rooms will usually offer suitable provisions for the young people's societies. Special care should be exercised to see that ample provisions are made for all the needs and uses of the young people's societies.

6. Unless there are permanent local conditions which justify a departure, the relative space allowed for each department must be in proportion to the numbers which may properly be expected in each department, as follows:

	Age	
Cradle Roll Class...	3	4 per cent. of the whole school
Beginners	4–5	8 " " " " " "
Primaries	6–8	12 " " " " " "
Juniors	9–12	16 " " " " " "
Intermediates	13–16	16 " " " " " "
Seniors—		
(Young People)..	17–24	20 " " " " " "
Adults	25 up	24 " " " " " "

The Cradle Roll Class room should be half as large as the Beginners' room. The Primary room should be fifty per cent. larger than the Beginners' room, while the space allowed for the Juniors and Intermediates should be twice as large as that allotted to the Beginners. The space for Seniors should be two-and-a-half times as large as the Beginners' room, and that for Adults should be three times as large. (The Adults may well use the main auditorium for assembly, in which case the requirement for this department will be correspondingly lessened.)

For each pupil in the Sunday school from the Cradle Roll Class up, there should be an allowance of fourteen square feet. Thus for forty Primaries there should be an allowance of 560 square feet; for sixty Juniors we should allow 840 square feet. This allowance of fourteen square feet should be made for each pupil, whether or not separate class rooms are provided. Thus the Junior Department of sixty members should allow a total of 840 square feet, half of this being given to assembly and half to class rooms.

(For fuller discussion of the space needed for each pupil and for each department, see booklet, "Building for the Sunday School," issued by the Sunday-School Board's Architectural Department, Nashville, Tenn.)

7. At least two entrances (preferably four) into the main auditorium shall be provided to facilitate the quick assemblage of the whole Sunday school. (It is assumed that all assemblies of the school will be held in the main auditorium.)

8. There must be a kitchen and suitable provisions for social functions, such as plays, musicals, entertainments, luncheons, and banquets. (Social life may well be administered departmentally and hence the department rooms may well be used for

social functions. See booklet, "Building for Social Life," issued by the Architectural Department.)

9. There shall be a baptistry and suitable robing rooms. Toilets must be provided for men and for women.

10. There must be a suitable room for the janitor. (Many churches are providing for the janitor both a living-room and a work-room.)

Note.—In the case of small buildings, several of the above points will not be rigidly insisted upon.

Note.—Any building reasonably meeting the requirements of this standard will be declared a standard building, and the name of the church will be entered upon a special honour roll.

VIII

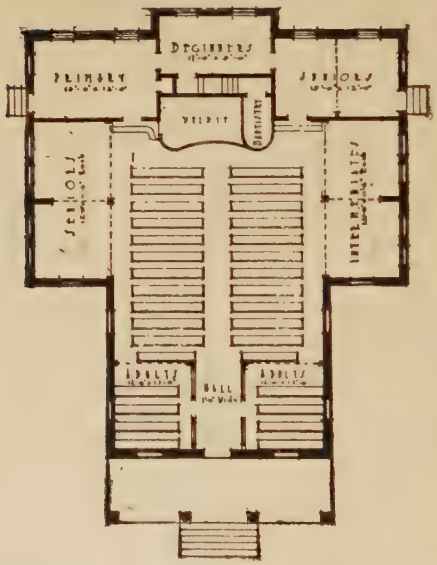
SOME GOOD CHURCH AND SUNDAY-SCHOOL BUILDINGS

IN preceding chapters we have set forth the general requirements for the Sunday school. In this chapter we present some buildings from small to large which fairly illustrate the present trend in providing for the departmental Sunday school.

It will be observed that the smaller buildings provide for the use of the same floor space for auditorium purposes and for Sunday-school work. This arrangement is desirable for economy and for practical service. In larger buildings it is, of course, generally desirable to have the auditorium complete without Sunday-school evidences. This involves rather large expenditure and hence we present some buildings of the unified type which group Sunday-school provisions about the main auditorium.

In all of the larger plans which we offer, there is a ground floor utilized for Sunday-school purposes. Properly treated, the ground floor offers large results at small cost. If cement floor is objectionable, wood floors may be laid or the cement floor may be covered with linoleum or cork carpet.

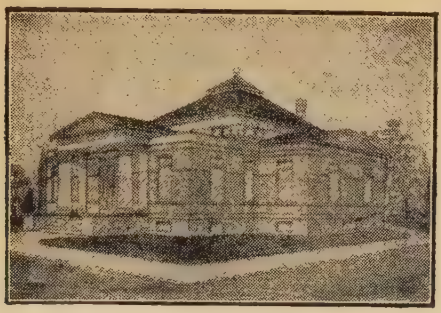
The buildings which are presented in these pages have been erected or are in course of construction.

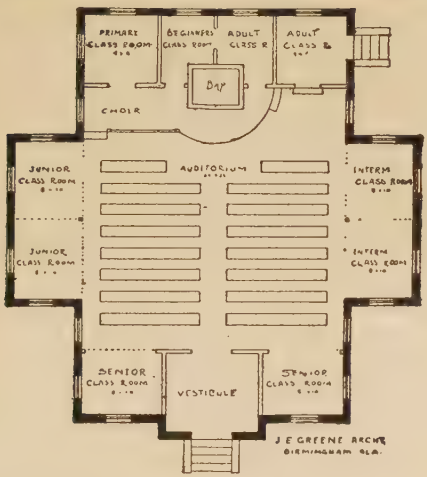


R. H. Hunt, Architect.

A simple design marking a distinct step beyond the one-room building. This plan has met with much favour, having been erected with slight variations in several states.

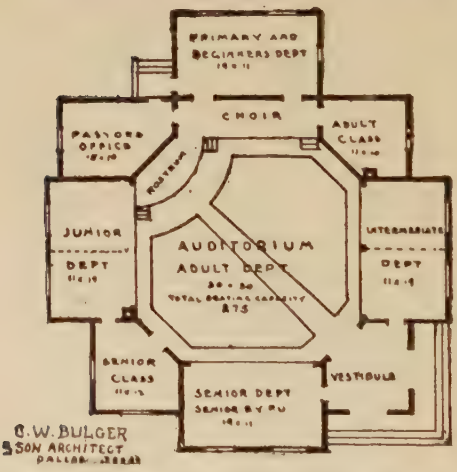
Auditorium proper seats	170
Adjoining rooms seat	130
Total seating capacity	300



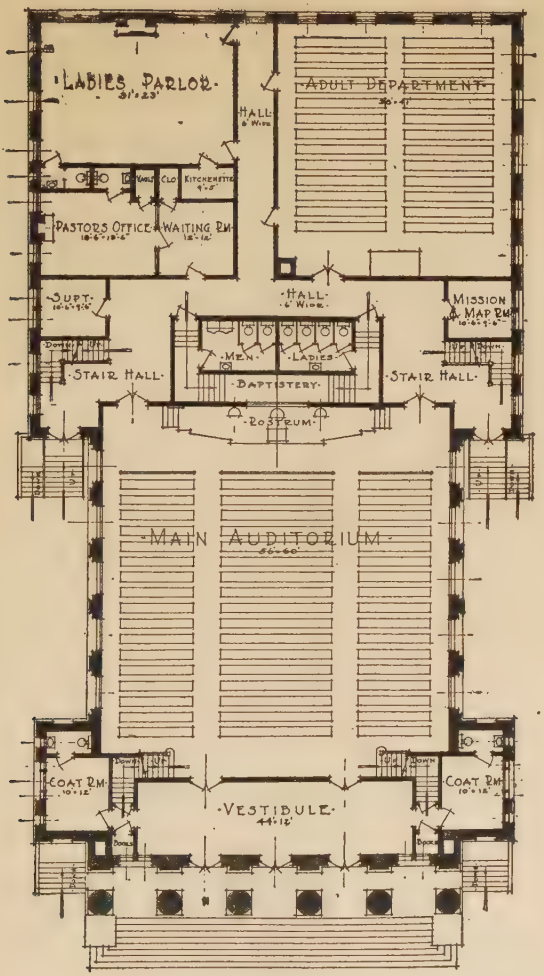


An attractive design providing expanding auditorium and excellent Sunday-school equipment. Lighted and ventilated by clear story windows. This design is suitable for country, village or city.

Auditorium proper seats	150
Adjoining rooms seat	125
Total seating capacity	275

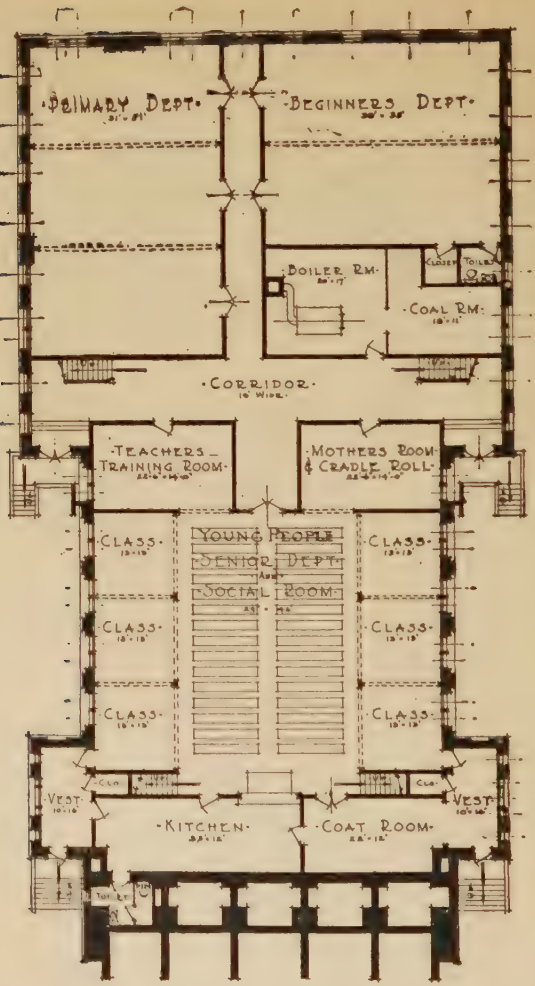


An attractive design with unusually flexible and economical provisions for church and Sunday-school work.



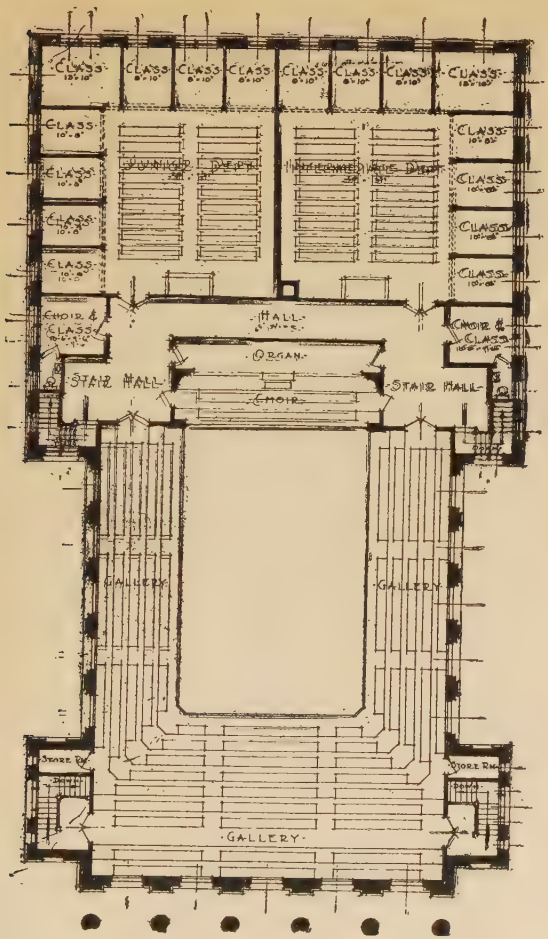
·MAIN FLOOR PLAN·

Typical design which has much to commend it. Ground floor and balcony floor plans are shown on the following pages.



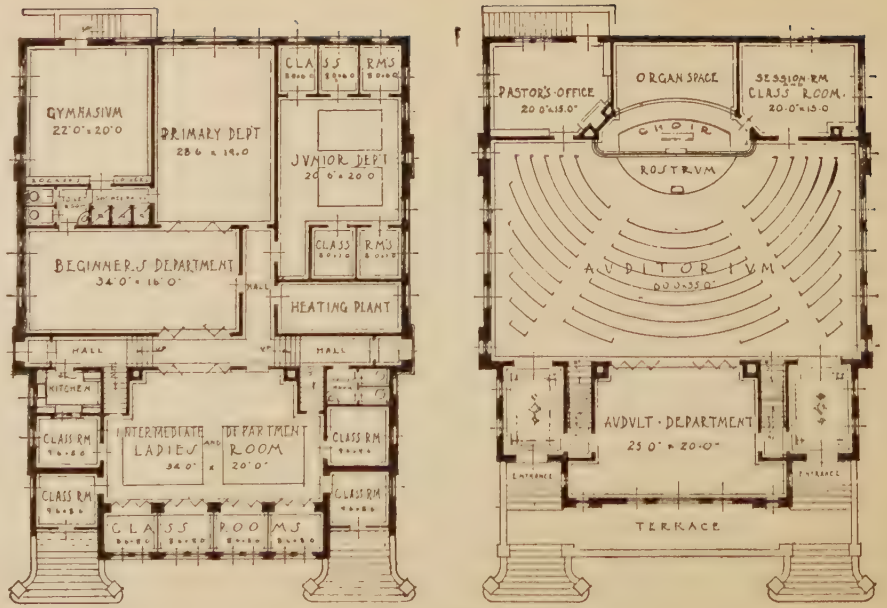
GROUND FLOOR PLAN

(Main floor plan is given on preceding page and balcony floor plan on the following page.)



BALCONY FLOOR PLAN

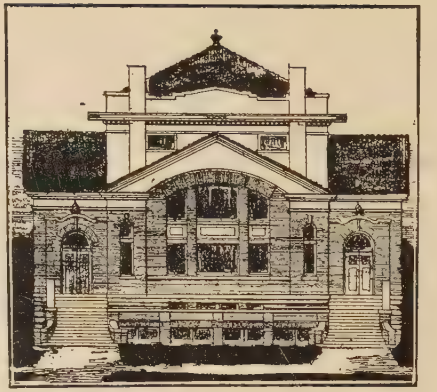
(Main and ground floors on preceding pages.)



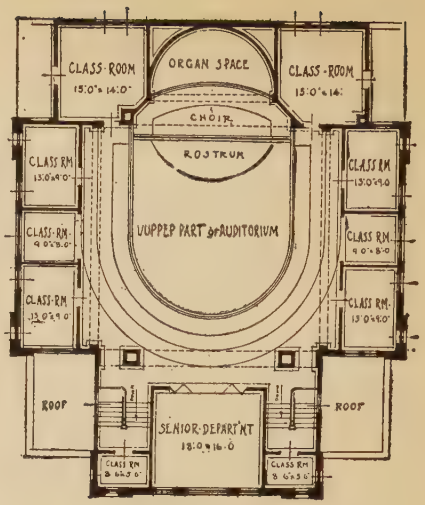
C. W. Bulger and Son, Architects

MAIN FLOOR — GROUND FLOOR

A unified building which offers large results at low cost. Perspective and balcony floors are shown on next page.



EXTERIOR PERSPECTIVE



BALCONY FLOOR PLAN

(Other floors shown on preceding page.)

IX

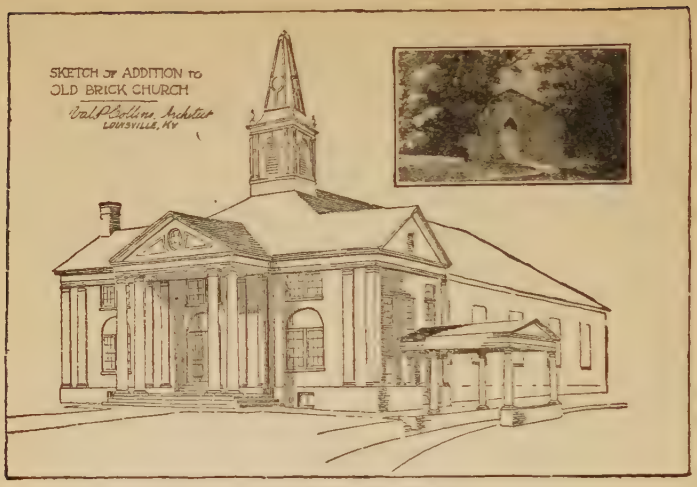
REMODELING PRESENT BUILDINGS

WE cannot too earnestly insist that Sunday-school success must depend largely upon sufficient and adequate housing. Perhaps the reader has felt some sinking of heart as he has passed through the preceding chapters which urge the need for new and adequate buildings, in view of the fact that he cannot hope for a new building in his community. Even so, there may yet be hope. Any present building may be remodeled, or an inexpensive separate building may be erected to house certain departments.

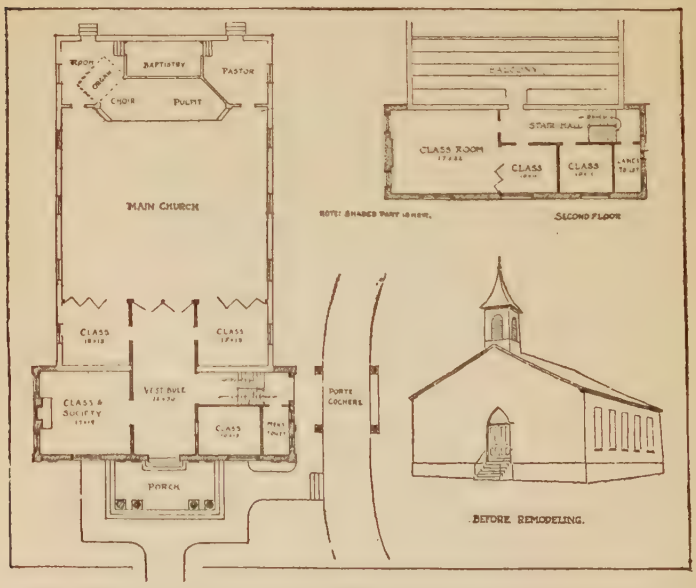
The remodeling of buildings with a view to house the modern Sunday school involves serious difficulties. Architects with wide and successful experiences in designing modern church buildings should be sought for this service. The problems involved in the remodeling of larger buildings are so many and so complex, it is impracticable to offer here suggestions or illustrations. The case is different with smaller buildings. It is estimated that we have in this country 60,000 one-room church buildings. Out of these small churches must come many of our leaders in all walks of life, men and women who will be widely influential. It must be evident that the interests of these churches merit earnest consideration.

We present in the following pages drawings and suggestions for the remodeling of these one-room church buildings. The drawings are for the most part taken from a booklet, "Approved Plans for Remodeling Church Buildings," prepared by the author, and offered without charge by the Architectural Department of the Baptist Sunday-School Board, Nashville, Tenn. The methods of remodeling presented and illustrated in this booklet suggest a variety of ways in which the one-room building may be improved. These include the following:

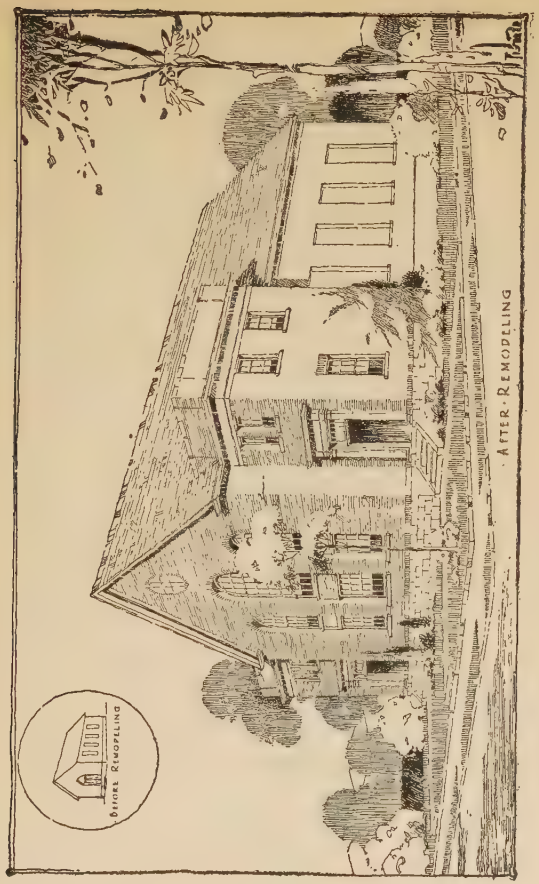
Addition in front of present building.
Addition to the back of present building.
Addition both at front and back of present building.
Addition of one story in rear.
Addition of one story and basement in rear.
Erection of two stories and basement at back of present building.
Addition on one side of present building.
Addition on both sides of present building.
Providing a basement floor.
Utilizing a present basement.
Installing a balcony.
Erection of porch.
Securing a vestibule.
Installing a baptistry.
Providing for a kitchen and for social life.
Providing for a furnace.
Providing for Delco electric light.
Adding a cupola or belfry.
Providing a porte-cochère (covered driveway).
Interior alterations.
Interior decorations.



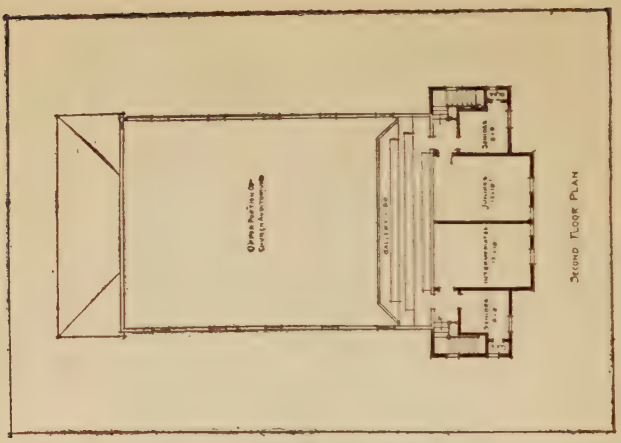
V. P. Collins, Architect

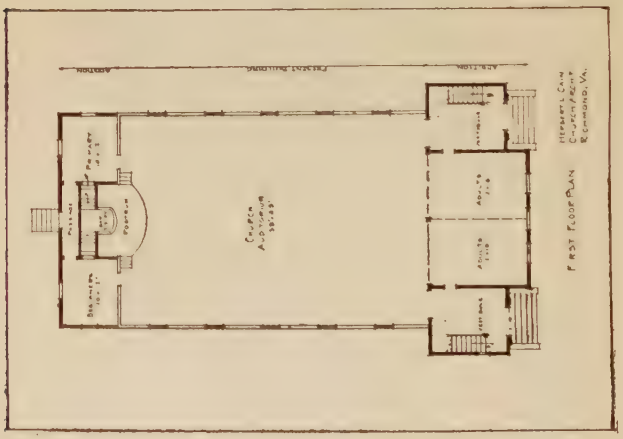


Showing how a one-room building may be transformed into an attractive church house with facilities for modern church and Sunday-school work.



Herbert L. Cain, Architect.


SECOND FLOOR PLAN

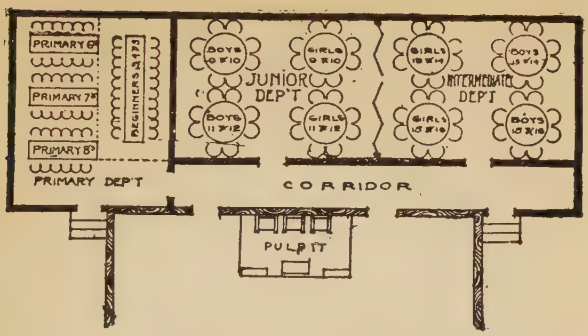

FIRST FLOOR PLAN

If the walls of the one-room building are high, it is possible to add a two-story structure at the rear. Floor plans showing the result are given on next page.

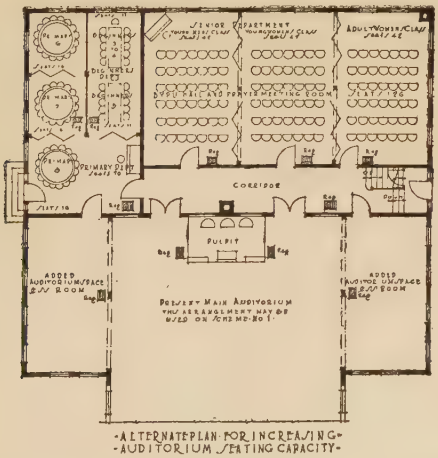
FIRST FLOOR PLAN

SECOND FLOOR PLAN

Exterior of remodeled building is shown on preceding page.

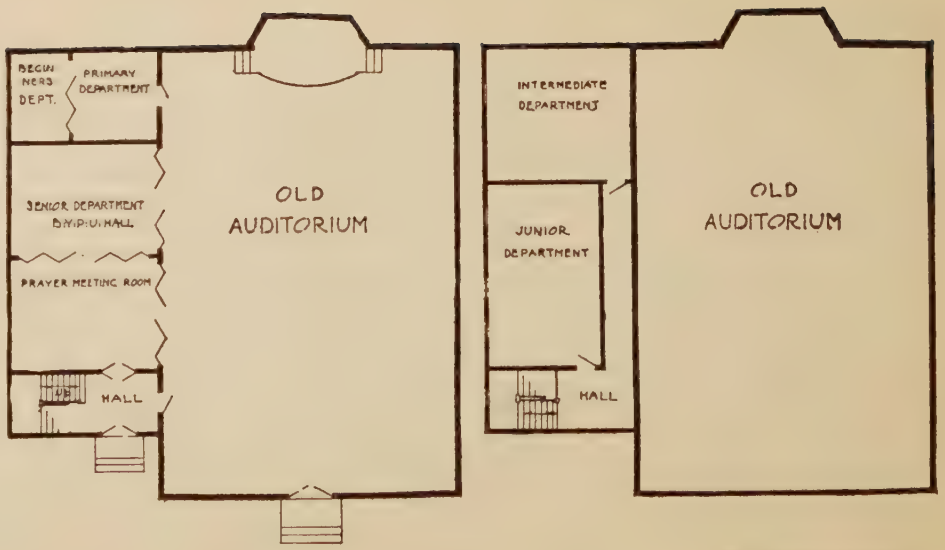


Addition may be made at the back of the present building.



-ALTERNATE PLAN FOR INCREASING-
-AUDITORIUM SEATING CAPACITY-

Addition may be made both at the back and on the sides of the present building.



F. L. Smith, Architect.

Under some conditions, an addition to the side of the building may be deemed advisable.

X

EQUIPMENT FOR THE SUNDAY SCHOOL

SUCCESSFUL Sunday schools can neither be built nor run by little men. There must at least be one big man. Big Sunday schools cannot be run with little methods. They cannot be run with little money. The church which plans to spend $2,000 for its music and depends on the offerings of the pupils to defray the Sunday-school expenses, will probably always have a little Sunday school.

Sunday schools must be financed in a big way. It is a law of life that we rarely get much more out of things than we put in. If we put pennies and nickels into the Sunday school, we will get back meager results. The Sunday schools which have grown really great have been generously financed. The First Baptist Church, Fort Worth, Texas, has for a number of years expended many thousands of dollars annually in supporting its great Sunday-school program.

All of this is said with peculiar reference to equipment. At this point our churches are in special peril of short-sighted policies. So rapid has been the growth of the modern Sunday school there can be little wonder that it is difficult for our churches to grasp the necessity for ample and adapted equipment. Many of our strongest business men grew up

in little Sunday schools which were amply supported by the tiny offerings of the pupils. The coming generation which is now being trained in departmental Sunday schools will find it much easier to meet adequately the equipment needs of the future Sunday school.

Equipment should be ample and adequate. Good workers call for good tools. Poor and insufficient equipment will cheapen any Sunday school. The author has occasion to inspect many new church buildings; he often finds the beauty and the usefulness of these buildings marred by ill-adapted furnishings brought over from old buildings. We may direct attention to some leading items in the program of furnishings for the Sunday school.

Sunday-school Seating. Here we are, through no fault of our own, facing difficult conditions. Through the years pews and opera chairs suitable for auditoriums of all kinds have been produced which, in quality and variety, leave little to be desired. As yet the market for Sunday-school seating has not stabilized and we must, for the most part, use such selections as we may be able to make from types of seats really produced for other purposes. It will perhaps require some years to remedy this situation. The Sunday school is entitled to have types of seating, and indeed furnishings throughout, especially adapted to meet its peculiar requirements.

It is difficult to offer general hints concerning seating for the Sunday school. We may safely venture the following suggestions:

While pews are most suitable for the main audi-

torium, they are not adapted for use anywhere in the Sunday school and should not be considered.

Opera chairs may be used in certain departments, provided there is no necessity to clear the room for any purpose. Since this matter of clearing the room and changing it temporarily for social or other purposes is important, opera chairs are not to be generally recommended.

If folding chairs are to be used, care must be exercised in their selection, lest they be stiff in opening and noisy in use. The author knows a junior department which has felt itself greatly hampered by a slight creak in the folding chairs which it seems cannot be remedied, and which causes slight but very real annoyance.

A study of the catalogues of houses which offer furniture for schools and churches, will show a variety of chairs which, by care in selection, will assure reasonably satisfactory results.

Sunday-school Cabinets. Here again we are in a transition state. For the time being we must use for the most part cabinets which have been produced for other purposes. Cabinets built-in, and thus permanent, adapted and always available, are much to be preferred. Resourceful architects, guided by thoughtful building committees, can usually find space for this purpose which might be otherwise useless, though it ought to be said that this question of suitable cabinet space is of such vital importance that it should not be determined alone by questions of convenience and economy.

Our purpose, however, in mentioning cabinets at

this time is to insist upon the necessity of abundant and convenient storage space for the whole school, for each department and for each class.

Blackboards. Sunday-school workers who have no occasion to frequent public-school buildings would do well on many accounts to visit some well-equipped public-school buildings. It may be interesting to note the quantity and quality of the blackboards provided. Sunday-school workers will do well to study the methods and the equipment of well-appointed day-school buildings.

We offer below suggestive lists of furnishings for each department, as offered in standards of efficiency adopted by the Sunday-School Board of the Southern Baptist Convention, Nashville, Tenn., and as is set forth in a special booklet published by the Architectural Department of that Board.

The Cradle Roll Class Room

1. A low table for the teacher.
2. A piano (not always considered necessary).
3. Chairs (ten inches high), a special chair for the member whose birthday is to be celebrated.
4. A cradle or Wall Cradle Roll.
5. Hooks for hats, coats, etc.
6. Suitable pictures for the walls.
7. A suitable marker indicating "The Cradle Roll Class."
8. Suitable floor covering.
9. A cabinet for supplies. Workers' Library, with suitable case.
10. Cut flowers and growing plants.
11. Blackboard and burlap to which pictures can be pinned.

Beginners' Department

1. A table for the superintendent and a desk for the secretary.
2. Place for keeping supplies under lock and key, preferably a closet or built-in cabinet.
3. A Bible for the department. (Department name stamped in gold on back.)
4. A piano.
5. Chairs suited to the size of the children (ten inches high).
6. Flowers, occasionally cut flowers or growing plants.
7. Hooks for hats, coats, etc. (preferably a cloak room).
8. Suitable pictures for the walls.
9. A mounted portable blackboard about three by five feet.
10. A timepiece.
11. A thermometer.
12. Workers' Library, with suitable case.
13. A suitable marker over the door of entrance indicating "The Beginners' Department."
14. Suitable floor-covering.

Primary Department

1. Superintendent's desk.
2. Secretary's desk.
3. Chairs suited to the size of pupils (twelve inches high).
4. Piano.
5. Bibles for the department.
6. A mounted blackboard about three by five feet, and each class furnished with a blackboard or at least a lapboard.
7. Flowers—cut flowers or growing plants.
8. Hooks for hats, coats, etc. (preferably a cloak room).

9. Low tables, provided there is also assembly space.
10. A timepiece.
11. A thermometer.
12. A suitable marker over the door of entrance indicating "The Primary Department."
13. Suitable floor-covering.
14. Place for keeping supplies under lock and key preferably a closet or a built-in cabinet.
15. Library for children and for workers, in suitable case.
16. Suitable pictures for the walls.

THE ALBRIGHT TABLE

(Offered by Clanton and Webb, Atlanta, Ga.)

THE BAPSUBO TABLE

(Offered by the Baptist Sunday School Board, Nashville, Tenn.)

THE VICTORY TABLE

(Offered by DeLong-Svoboda Co., Philadelphia, Pa.)

JUNIOR DEPARTMENT

1. Superintendent's table.
2. Secretary's desk.
3. Chairs and tables suited to the size of the pupils.
4. Mounted blackboards about three by five feet, and each class furnished with a class blackboard.
5. A piano.
6. Cabinet for curios and collections.
7. Closet or cabinet for literature and supplies.
8. Maps appropriate for the lessons being taught.
9. Suitable pictures for the walls, charts and a United States flag and a Christian flag.
10. Hooks for hats, coats, etc.
11. Timepiece and a thermometer.
12. Suitable floor-covering.
13. A marker over the door of entrance indicating "The Junior Department."
14. Bookcase for Junior Library. Books both for pupils and for workers.

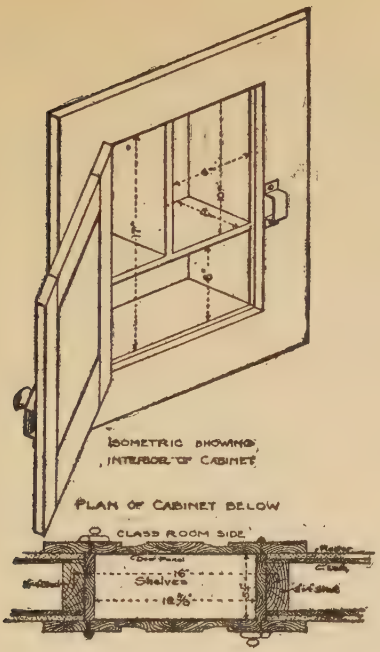
INTERMEDIATE, SENIOR AND ADULT DEPARTMENTS.

I. Department Rooms

1. Superintendent's desk.
2. Secretary's desk.
3. Chairs.
4. Piano.
5. Bibles for the department.
6. A mounted blackboard about three by five feet, and each class furnished with a blackboard.
7. Department blackboard ruled for class reports.
8. Suitable pictures and maps for the walls.
9. Flowers—cut flowers or growing plants.
10. Hooks for hats, coats (preferably a cloak room).
11. A timepiece.
12. A thermometer.
13. A marker over the door of entrance indicating the department.
14. Bookcase with books both for pupils and workers.
15. Suitable floor-coverings.

II. Class Rooms

1. Table with drawer.
2. Chairs.
3. Blackboard with chalk rail.
4. Bibles.
5. Pictures and maps.
6. Standards of Excellence.
7. Certificate of Registration.
8. Suitable floor-coverings.
9. Marker indicating the name of the class.



A class room cabinet to be built in wall or door of class room with two doors, one opening in class room, the other opening in corridor or department room.

XI

HOW TO BUILD A SUNDAY SCHOOL

THERE is no easy way to build a large and successful Sunday school. We present in this chapter what seems to be a perfectly natural and sure and scientific method of building a Sunday school. This method has been tested in all parts of the land. Sunday schools using this method have again and again doubled and even trebled their membership. The author may speak with some assurance since he was personally associated with a Sunday school in Nashville, Tenn., in which the plan was tried under the leadership of Mr. Arthur Flake, a specialist in Sunday-School Administration. The following increases speak for themselves:

Average attendance for September, 1920	331
Average attendance for January, 1921	758
Officers and teachers, September, 1920	42
Officers and teachers, January, 1921	91
Weekly offering, September, 1920	$19.21
Weekly offering, January, 1921	65.12

1. *Assuming that the enlargement is coming, make plans to care for the increase.* In the effort

mentioned, the first move was to select and assign to the different departments a large number of possible prospective teachers. These, together with the present officers and teachers, were carefully instructed in a training school which continued one week, the daily program being as follows:

Meet in classes by departments, 6:00 to 6:45 P. M.
Lunch free to all, 6:45 to 7:15.
Again meet in classes by departments, 7:15 to 8:00.
Address, 8:00 to 8:45.

At the close of the week, there was, for each department, a group of departmental workers who had studied under competent guidance a selected book treating the department in which they were expected to work. It may be profitable to name here the books used in this course:

"Plans and Programs for Cradle Roll, Beginners, and Primary Workers," by Miss A. L. Williams.

"Our Juniors, How to Teach and Train Them," by Miss Baldwin.

"The Intermediate Department of the Sunday School," by L. P. Leavell.

"Building the Bible Class" (Strickland, McGlothlin).

By this means a tentative organization was formed to care for the large numbers which were now confidently expected.

2. *Take a religious census.* This should be done by the church which is launching the movement for the enlargement of the Sunday school. This church

will be concerned to cover the territory, will have a special incentive to do careful and thorough work, and will need this opportunity to let the whole community know that it plans to meet its obligations in the matter of its Bible School.

The successive steps will be somewhat as follows:

(1) Secure needed supplies.

The supplies needed will be somewhat as follows:

(*a*) Cards for the records of the canvass.

Use a Card for Each Individual.

NAME . . . . . .

NUMBER . . . . . STREET . . . . . .

AGE (exact age, if possible) . . . . . .

CHURCH MEMBER? . . . . . .
Answer "yes" or "no."

DENOMINATIONAL PREFERENCE? . . . . . .
If no preference, write "none."

If each blank is not filled in, the information is incomplete.

(*b*) Cards of instruction to census-takers—at least a card for each worker. These cards for the instruction of the workers, as well as for the records of the census, may be printed locally, or may be secured from the Sunday-school publishing houses.

"Lift up your eyes and look on the fields."

Instructions to census-takers:

Master the rules before starting out. Know where you are to go and what you are to do.

1. Use a card for *each* individual. Write only one name on a card.

2. Do the writing yourself. Do not allow any one else to do it. Be *accurate.*

3. Fill in *each* blank on *each* card or the information will be incomplete and useless. Be *accurate.*

4. Get the exact age of each individual up to 20 years of age. Over 20 and under 31, write "20–31." Over 31, write "31+."

5. Stick to your own territory. Don't miss anybody. Be *accurate.*

6. When your territory is finished, return the information immediately to the Church.

(2) Plan for needed canvassers.

A large number will be needed, as the work ought to be done expeditiously as well as thoroughly. With proper instruction and guidance, interested workers with or without special equipment, ought to render acceptable service. Boys and girls fifteen years of age and up will do excellent service, especially if they are associated in pairs with persons of mature years.

The list of census takers should be carefully made up; it is not wise to depend upon such a group as may appear at the church at a given hour in response to public appeals. The business in hand is serious, and the work proposed calls for intelligence and sacrifice.

(3) Define and carefully survey the territory to be canvassed.

It will of course be necessary to define clearly the territory which is to be canvassed.

There is no occasion to be unduly scrupulous about boundary lines. Your purpose is to secure information about people who attend no Sunday school and who might properly or profitably be invited to join your school. Incidentally you may secure much information which will be of value to workers in other schools, and such information may well be handed to other superintendents entitled to it.

It will also be necessary to survey and subdivide the territory with much care. Generally a community map can be secured which will furnish an accurate basis for this survey. This is always a critical point in the program. Careless or haphazard methods of districting the territory may result in confusion or the neglect of certain sections. Let a competent committee have charge of this task and let the work be done with painstaking care.

We have known several copies of a city map to be cut up so as to give to each couple of canvassers a map of the precise section for which they will be held responsible. We have known outline pencilled sketches to be made of territory to be assigned to each couple.

(4) Plan to canvass the whole territory in one afternoon. This has in practice proven most satisfactory. Sunday afternoon will usually be the most suitable time. Call the workers together for a brief season of prayer and for such final instructions as

may seem to be needed. Send out the canvassers two and two. The reasons for going in couples must be apparent; they are practically the same as when the Lord Jesus suggested this arrangement nearly two thousand years ago.

Some things need to be especially insisted upon in this final meeting:

Every home where white people live is to be visited.

A separate card is to be filled out for every individual in the home, from the babe to the aged shut-in, not forgetting servants and other employees.

Homes where no one is found are to be carefully noted and reported so that they may be visited at a later date.

Accuracy is essential. Errors in data will seriously vitiate the ends sought. Careless handwriting which cannot be read or which may be misread will be a source of much loss and confusion.

Courtesy and tact will usually open the way into any home. If, for any reason, a home does not open, secure the best possible information from a next-door neighbour.

Say a good word for the Sunday school. Apart from all other results, this making of hundreds, perhaps thousands, of visits should result in a wide advertising of the school.

After the canvass, let prompt returns be made at the church where a committee will be receiving reports and checking off the territory as they find it has been covered.

3. On the basis of the census returns and addi-

tional data gleaned from the present church and Sunday-school rolls, grade and classify the names of all who ought to be members of your school.

Just here is where defeat is frequently met. It is easy enough in a rush of glad enthusiasm to take the census and get the desired information. It is not easy —it requires the finest skill and the utmost persistence—properly to use the valuable information secured by the canvass.

In order to make clear what is meant by the above statement, let us set forth a concrete case. Out of the returns from a given census all the names which seemed to be "possibilities" were listed. To this list were added any names of members of the school which might have been overlooked. Thus a roll was secured consisting of all present members and all possible members of the school. This list numbering upwards of two thousand was treated as the school's roll of membership. This membership was carefully divided into grades and departments, and classes were formed with teachers throughout each department.

Thus the school at once numbered upwards of two thousand on paper. There were more than one hundred classes, many of them *paper* classes, and all of the classes comprising names which were only potentially members of the school. Thus the school of about six hundred members became at once a school with an enrollment of upwards of two thousand. From fifty classes or fewer, the school went immediately to more than one hundred classes. All that

was needed was to make the paper school a *real* school.

The departmental officers leading and inspiring their teachers set about making the *paper* classes *real* classes, and the *paper* pupils *real* pupils. It was hard work. Some teachers were given nothing more than a list of names. Instead of being called to a well-established class, a teacher was probably accorded a space or room with vacant seats and a list of names and addresses.

Naturally there was some loss and shrinkage in this large school. The last report the author saw showed an enrollment of fifteen hundred and an actual attendance of twelve hundred and seventy-two. No one will suppose for a moment that such results as these are to be achieved without very great and persistent effort. It is believed that the principles which underlie the method outlined in this chapter are the essential guiding principles in any scientific plan for Sunday-school building.

XII

HOW TO BUILD A SUNDAY SCHOOL
(*Continued*)

IN the preceding chapter, we have outlined a sure and scientific method of building a Sunday school. There are other ways which have been tried with success. There are doubtless methods yet untried which would succeed. The method which we have offered involves simple and perfectly natural steps, as follows:

1. Form an organization big and flexible enough to take care of the large numbers desired and expected.

2. Find out by a census the names and addresses of those who ought to be in the school.

3. Assign these names to teachers and departmental officers, and hold these responsible for the names assigned.

Measured by standards and methods which have been tested in commercial life and in all promotion efforts, this simple plan will stand the test. Best of all, great schools have in various sections been repeatedly built in this way.

Many further suggestions might be made. Deep earnestness, a determination to succeed, energy and tact, these will develop suggestions and overcome

obstacles. We may here indicate some methods which under test have proven their value. These may well be stated concretely, since they form part of a story of enlargement in a school in which the author is a worker.

1. *Growth by subdivision.* All along the lines new nuclei were formed. Classes were divided and in some cases subdivided. New classes of many kinds were started. When it was seen that a teacher had the initiative and energy to build a class, his (or her) pupils were divided and a part sent off to start a new class. The reward for service was opportunity to face new difficulties, a new start with the privilege of attaining success a second or third time. Whole classes were built up and subdivided into new classes from pupils brought into the school. Heroic, courageous and indomitable spirit was manifested.

2. *Saving workers by tactful transfer.* Inevitably a sudden enlargement of the force of officers and teachers will result in many square pegs in round holes. It may develop that workers chosen to teach cannot succeed as teachers, but might make successful secretaries, or officers of organized classes, and thus on and on. It was so in the development which we are here tracing. The necessity for occasional transfer was emphasized and the advantages were clearly set forth. Thus workers were saved from failure or put in the way to more effective service.

3. *Providing transportation.* In every large church there are likely to be men who operate trucks for business uses. Why not utilize these trucks on

Sunday? They can be driven through outlying districts having a definite route and a definite schedule, and bring scores of children. Streamers prepared for each side of the truck announcing the purpose or naming the Sunday school may be a proper and helpful advertisement. The author has seen this plan work successfully in more than one instance.

4. *Visitation Week.* At first one week was set aside as "Visitation Week." During that week six hundred and twenty-five visits were reported, while probably as many more were made which were not reported, since practically the whole church went afield on a memorable Sunday and the days following. The week was so glorious and blessed it was continued in to a second week, and upwards of six hundred more visits were reported, making a total in two weeks of more than twelve hundred visits. Saturday before the first Sunday in each month is designated as "Visitation Day" and hundreds of visits are made on this day.

5. *The combined service.* The morning services for teaching and for preaching were combined. Instead of a benediction and intermission after the Sunday-school hour inviting children and young people to go home, the Sunday-school service was merged into the preaching service. No other one thing could have done so much to put the pastor, the deacons, the whole church influence back of the Sunday school. The Sunday school has suffered from nothing more than from being regarded as a sort of "extra," "an addendum," an "aside," to the church. The Sunday school will quickly come into

its own when it is regarded as a vital and essential church agency invested with the same dignity and possessing many of the possibilities which mark the preaching service.

6. *A Bible Class conducted in a down-town theater or public hall.* An outline of the methods pursued in the conduct of a given class may be suggestive.

How the class was built up:

(1) A three-inch two-column "ad" was inserted in all of the local daily papers every Saturday or Sunday morning.

(2) Five thousand cards, two by six inches, were distributed each week as follows: two thousand on Saturday afternoon were passed out in the business district, dropped in parked automobiles, placed in hotel room-boxes, and left in boarding-houses. The remaining three thousand were similarly handed out on Sunday morning, beginning at 8:30 o'clock.

(3) Two buglers stood on street corners about one block in each direction from the theater and alternated with the "army morning call." As this attracted groups of men, cards were again passed with personal invitation to attend the Bible class.

(4) Large placards, fourteen by sixteen inches, were placed permanently for display in show windows throughout the business section.

How the class is financed:

Including the cost of advertising and compensation for the male quartette, the expenses of this Bible

class amounted to about two hundred dollars per month. This amount is easily raised by individual offerings in the class. Each man present is given an envelope and is asked to insert his offering and write his name and address on the envelope.

How the class is conducted:

It opens and closes *on time.*

There is never an idle moment. No extra announcements are permitted. The teacher has just twenty minutes for a crisp, thoughtful lecture on the International Sunday-School Lesson for the day. The class is dismissed promptly at 10:40, giving ample time for the men to attend preaching services which follow at eleven o'clock.

This class is marked by good cheer and a happy fellowship. It is not a preaching service; that comes later. A good joke, a play of wit, a bit of repartee, a pleasant surprise, music such as men love, negro melodies, anything, everything that is bright, attractive and wholesome is considered in order.

The class is evangelistic and deeply spiritual. With all the merriment, and through all the varied programs runs the stress of a serious purpose, the tone of deep earnestness. The teacher, the promoters of the class, every one connected with it counts the work of the class as the most genuine of Christian effort.

Suffer a final word. We have outlined above a remarkable development. Glancing back over this story, it is painfully clear that only a rough outline is given, only some external steps are recorded. The

real story is not told, perhaps can never be told. The scaffolding, the enclosing machinery, the externals of the campaign, are set forth. The best things are not told, the relentless energy born of faith and of a vision of deep soul-needs, the heroic and self-forgetting efforts of leaders who, in strange ways, imparted their spirit to others, the instant willingness to put self, time, automobile, anything, everything on the altar,—these things run along beneath the surface of the brief story which we have outlined.

It is easy to tell of plans, machinery, organization, visits, outward efforts. Some, alas, see only the external and hear only the voice of the machinery. It is not easy to tell of the heart-sweat, the tears, the soul-agony, the prolonged waiting before God, the tireless quest. Perhaps thoughtful and spiritually-minded souls who read this story told above will know instinctively that the real and deeper story lies beneath. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

XIII

ORGANIZATIONS WHICH HELP TO BUILD THE SUNDAY SCHOOL

A SUCCESSFUL Sunday school must needs be a complex institution with many interrelating agencies to which the school contributes and which in turn make contribution to the life of the school. There are many organizations which have proven helpful in the building of Sunday schools. No one of these is to be launched or maintained merely for the purpose of increasing Sunday-school attendance. They all have their proper place and render their legitimate service which is to be kept always in view.

Organizations for Boys and Girls:

An informing article on "Community Organization for Boys and Girls," in "The Encyclopædia of Sunday Schools and Religious Education" (Nelson), classifies such organizations as (1) religious; (2) semi-religious, and (3) welfare. The best known organizations are listed as follows:

1. *Religious.*

The Junior Baraca Loyal Movement, the Junior Brotherhoods of St. Andrew, and of Andrew and Philip, the Junior and Intermediate Christian En-

deavour Societies (including the Baptist Young People's Union and the Epworth League), the Missionary and Sewing Circle, the Messenger Cadet Corps, the Prayer Band, the Boys' and Girls' Choirs, the Dorcas Circle, the Queen Esther Circle, the Missionary Class, the Temperance Legion, the Philathea Class, the Standard Bearers, the Life Saving Service, the King's Sons and Daughters, the Boy Trust, the Bethany Girls, and the Church Attendance League.

2. *Semi-religious.*

The Knights of King Arthur, the Knights of the Holy Grail, the Knights of Galahad, the Knights of Saint Paul (Kappa Sigma Pi), the Epworth Court of Arthur, the Knights and Esquires of the White Shield, the Knights of Methodism, the Covenanter companies and Miriam Chapters, the Queens of Avalon, and the Girls' Friendly Society.

3. *Welfare.*

The Boys' Brigade, the Anti-Cigarette League, the Mass Boys' Club, the Church Boys' Club, the Woodcraft Indians, the Boy Pioneers or Sons of Daniel Boone, the Achievement Club, the Girl Pioneers of America, the Boy Scouts, the Camp Fire Girls, the Athletic League (Sunday school or public), the National First Aid Association, the Agricultural Club (corn or canning), and the Social Center.

Among the most popular and helpful of the organizations for boys and girls, we may mention the *Boy Scouts* and its sister organization, *The Girl Pioneers of America.* We indicate below the sources of information for both of these organiza-

tions and we need only mention here some outstanding items in their general program.

The Boy Scouts of America had its beginning in this country when it was incorporated under the laws of the District of Columbia in 1910. The new organization proved popular and quickly absorbed all similar organizations. There are three successive stages of advancement from the *tenderfoot,* to the *second-class* scout, to the *first-class* scout. The scout law which must be memorized and obeyed from the *tenderfoot* stage indicates the spirit and in a measure the purpose of the movement:

1. A Scout is Trustworthy.
2. A Scout is Loyal.
3. A Scout is Helpful.
4. A Scout is Friendly.
5. A Scout is Courteous.
6. A Scout is Kind.
7. A Scout is Obedient.
8. A Scout is Cheerful.
9. A Scout is Thrifty.
10. A Scout is Brave.
11. A Scout is Clean.
12. A Scout is Reverent.

The Girl Pioneers of America, companion organization to the Boy Scouts, offers outdoor life and sports and seeks to develop strength, courage and resourcefulness in girls. Every girl is asked to make the following pledge:

I will speak the truth at all times.
I will be honest in all things.
I will obey the Pioneer Law.

The Pioneer Law, like that of the Boy Scouts, embraces twelve points. The Law is:

1. A Girl Pioneer is trustworthy.
2. A Girl Pioneer is helpful and kind.
3. A Girl Pioneer is reverent.
4. A Girl Pioneer chooses happy, cheerful, wholesome topics for conversation.
5. A Girl Pioneer keeps herself physically well and strong.
6. A Girl Pioneer is self-respecting and keeps her thoughts clean.
7. A Girl Pioneer is brave.
8. A Girl Pioneer is loyal.
9. A Girl Pioneer does not speak ill of any one.
10. A Girl Pioneer is cheerful.
11. A Girl Pioneer is industrious and thrifty.
12. A Girl Pioneer always remembers that people are worth more than money or things, and the Girl Pioneer values another for what that other really is, not for what she has.

Boy Scout literature is as follows:

Baden-Powell, Sir Robert. "Boy Scouts as a National Organization." (London, 1910.)

Baden-Powell, Sir Robert. "Educational Possibilities of the Boy Scouts' Training." (London, 1911.)

Young, R. E. comp. "Boy Scout Tests and How to Pass Them." (Glasgow, 1913.)

Information concerning The Girl Pioneers may be had from Miss A. B. Beard, Secretary, Flushing, Long Island, N. Y.

Another organization which has been popular is

the "Camp Fire Girls." Groups of girls from ten to fifteen in number are drawn together under the direction of a *Guardian.* Such groups are called "Camp Fires" and each group is supposed to have its own distinctive name.

Weekly meetings are held under the direction of the Guardian and a special "Camp Fire" service is held once a month in which the girls wear their beads and their ceremonial gowns and carry out a symbolic ceremony.

The tasks for which "honours" are granted cover the range of a girl's obligations and activities from the simple duties of the home to the obligations of business. Some examples as presented in the literature of the general organization are as follows:

To make a shirtwaist.

To cook meat in four ways.

To do all the work in a successful garden.

Wood carving. To make a useful piece of furniture.

To live for one year on a given allowance which shall cover all personal expenses, and to keep full accounts.

To be free from every indication of a cold for two consecutive months between October and April.

To tell the history and meaning of the American Flag and the flag of the country from which her ancestors came.

Girls must be twelve years of age before they can be Camp Fire Girls. Information and literature can be secured by addressing Headquarters, Camp Fire Girls, 461 Fourth Avenue, New York, N. Y.

The Organized Class.

Organizations of the kind which we have presented are helpful both in their direct purpose and in their indirect influence in building the Sunday school. Since the organized class is organically a part of the Sunday school and is primarily concerned with its upbuilding, it is the most dependable and fruitful of all the means yet devised for Sunday-school building.

The organized class is able to multiply its own members. The really large classes of the country are all organized classes. It is not uncommon to find classes which number into the hundreds and occasionally we find classes which pass the thousand mark. The superintendent or pastor who aspires to build a large Sunday school will do well to give sympathetic backing and full sympathy to his organized classes.

The organized class may indefinitely multiply its ministries. The Adult Department of the International Sunday-School Association offers a leaflet entitled "One Hundred Things One Hundred Organized Bible Classes are Doing." The following selection from the total list, which represents a hundred classes in nineteen denominations, will be suggestive of the varied lines of service in which organized classes may engage, and will prove stimulating to organized class workers.

1. Contributed $1,500 toward the erection of a reception room in the new church building in which at present all services are conducted.

2. Furnished music for the choir, hymn-books

for the congregation, and paid musical tuition fee of the organist. Membership 25.

3. Contributed $60 to the support of a native preacher in India. Membership 60.

4. Five members of class have entered college to prepare for ministry. Class is supporting one for the first year. Membership 296.

5. Contributed $60 to Sabbath School Mission. Membership 310.

6. Conducted campaign of "Alley Evangelism" in the neglected sections of their community with the purpose of carrying the "good tidings" into these byways. Membership 112.

7. Supported Deaconess working among the mill people of their city. Membership 75.

8. Assumed the responsibility of managing and teaching a class of boys from 13 to 18 years of age which has grown in six months from 13 to 25. Membership 72.

9. Provided the following workers for the Sunday school: Primary, Junior and Intermediate Department Superintendents, Teacher in Senior Department, three assistants in Primary Department, two members of Orchestra, eight members Senior Choir, three Home Department visitors, two members Teacher Training Class, one or two substitute teachers each Sunday, Chairman Home Missionary Committee of Woman's Society, and a number of workers in the Christian Endeavour Society. Membership 80.

10. Secured employment, found boarding-houses, visited the sick, looked after the poor and unfortu-

nate of the class and community, and helped prisoners on parole when they were found worthy of such help. Membership 350.

11. Gave winter's lecture course which attracted large attendance and aroused general interest in the city. This was the means of interesting men of literary habits in the class work. Membership 76.

12. Conducted street meetings regularly during the summer months. Membership 400.

13. Organized and led a county delegation of 350 to the State Convention. Sixty-five members of their own class were in the company. Membership 150.

14. Organized and maintains a church library for Bible School, Christian Endeavour, and Missionary workers of the church. At present has $40 worth of sectional bookcases containing about 250 volumes. Membership 125.

15. Class has helped to maintain a work among boys at an average expense of $8 per week, or a total of over $400 per year. This movement has resulted in a boys' work which is greatly blessing school, church and community. Membership 225.

16. Have organized and are now conducting in a neglected part of the city a Mission Sunday school which has an average attendance of 47. One of their own members is superintendent of this school. Membership 100.

17. Take charge of church prayer-meeting the first Thursday of each month. Membership 48.

18. Contributed $35 of Native Bible in China,

where one of their own members is a missionary. Membership 45.

19. Conduct a prayer circle each week to pray for the women of the church. Membership 54.

20. Conduct a reading room which is kept open each night. Membership 345.

21. Class is maintaining a room where every evening music, sewing-machines, periodicals, lesson helps, games and cordiality can be enjoyed by young women. Membership 185.

22. Are educating a young lady to be a missionary. Membership 225.

23. Two hundred dollars given annually to support a student preparing himself for the ministry. Membership 221.

24. Paid for course of treatment for a young man suffering with rheumatism and unable to work. He was restored to health and enabled to take up his work again. He and his wife recently united with the church. Membership 114.

25. Contributed $120 to the expense of renovating the Sunday-school rooms, in addition to caring for the entire expense of redecorating their own class room.

26. Expends several hundred dollars annually in Mutual Benefit Association for the relief of members incapacitated by illness. Membership 200.

27. Conducted regular cottage meetings for Bible study and prayer, which have been attended in three years by 200 different women. Membership 50.

28. Is assisting one of its members to take a col-

lege course with the ministry in view. Membership 135.

29. Took an active part in the temperance campaign, wielding the balance of power in a ward where the vote was very close. Membership 143.

30. Gave supper for 200 poor children at Christmas time who were brought to the church in vans, and after being clothed and fed, a real Santa Claus gave each child a personal gift. Upon leaving the church each little guest received a pair of mittens and a box of candy. Membership 250.

31. Meets bi-monthly in the evening for Mission study. Membership 28.

32. Have opened rooms as a meeting place for young men and conduct them along the lines of a local Y. M. C. A., which the town is too small to support. Membership 12.

33. Are paying the rent of a consumptive who is unable to work. Membership 183.

34. Two classes have united in conducting a down-town lunch room where the girls can get a good wholesome lunch, cheap, with the privilege of rest rooms and employment department. Membership 47 and 85.

35. Publishes a monthly paper, *The Purpose,* in the interest of church, school and class. Membership 194.

XIV

SOCIAL LIFE AND THE SUCCESS OF THE SUNDAY SCHOOL

THE social appeal may offer a strong attraction to people younger and older, while a properly ordered program of social activities may be of real educational and religious value. Ours is essentially a social gospel. The Lord Jesus in His ministry mingled freely with all types of people and "table-talk" constituted a large element in His teaching ministry.

Following department lines. More and more social life will follow the subdivisions of the Sunday school. Each department in the Sunday school should provide needed social functions for its members. The Beginners should have their own parties, the Primaries and Juniors should have their separate entertainments, the Intermediate Department and the Young People's Department should each have distinct socials, while the Adults should develop in the department or in special classes the types of fellowship and social diversion which they may seem to require. In many churches this is an established custom. Some churches seek to have some kind of social "meet" for each department each month, or at least each quarter.

We should no more provide one large room as the "Social room" than we should provide one large

room and call it the "Sunday-school room." We were doing that two or three decades ago, but we have passed that day. There is as much reason for departmentizing the social life as for departmentizing the Sunday school itself.

Why departmentize social activities? Some important conditions favour the departmentizing of the social life of the people, following the lines of the departments in the Sunday school.

1. This assures congenial groups which can be managed together in any type of entertainment which may be undertaken.

2. This assures about the number which can be successfully managed and enables the workers to determine in advance about what numbers should be provided for.

3. A motive is provided since the workers in a given department may utilize the social functions as a means of building up their department.

4. This arrangement has additional advantage in that the officers of the department constitute a group of workers equipped and trained to direct the activities of the members of the department.

If we are to utilize the department rooms for social purposes, it will be well to furnish these rooms with this end in view. Suitable floor coverings, such as large rugs, crex matting, or linoleum, should be provided.

Kitchenettes or dumb-waiters may be arranged for rooms which are not adjacent to the main kitchen. During the construction of the building, dumb-waiters may be installed at low cost.

Social Versus Recreational Provisions.

There is a manifest desire on the part of our churches to minister to the practical needs of the people. This desire grows out of the urgency of certain needs and out of the very legitimate wish to open the way for the gospel which we preach. The necessity for ministry on the part of the churches in meeting social and recreational needs was much emphasized by certain experiences of the world war.

Besides the social life which forward-looking churches have long been wont to provide, the churches are considering the gymnasium, the swimming pool and other means of recreation. It is not our purpose to consider here the expediency of these recreational agencies, but we do wish to say that first attention should be given to the social needs. Ours is a social gospel. Properly-directed social activities will yield immediate fruit in larger attendance upon the teaching and the preaching services and may be made to contribute to evangelism and the upbuilding of all good things in the community. Social activities and the proper mingling of the people in pleasant fellowship is essential to the very life of our churches and to the gospel ends which we seek. Happy and successful are the churches which meet as fully as possible the social needs of their constituency. This makes for solidarity of spirit, for full understanding and closer fellowship, and for the conservation of all the forces of the congregation.

In a word, we must provide for and cultivate the social life of our people, while we may if the way seems open and the demand seems to exist, minister

to the recreational needs of the community. The great churches, those in our busy centers and those in our rural districts, which are reaching the people in worthy fashion are pressing every effort to minister to the social needs of all types and all ages. For reasons which must be apparent, such ministry must be more vital and fruitful and at the same time much less expensive and burdensome than efforts directed more definitely toward recreation, such as the gymnasium and the swimming pool.

Adapting the building to meet social needs. The church building must serve at least three great ends.

It must provide for the preaching of the gospel.

It must house the teaching service.

It must offer accommodations for social life.

The modern church building is the result of an evolution; it reflects the development of church life and activities. Threescore years ago church houses were built almost exclusively for preaching. Through long experience we have perfected our ideals as regards provisions for the preaching service. These ideals have been clearly stated by many writers and have found expression in many buildings.

Gradually we have wrought out clear and definite ideals for the building provisions needed by the modern Sunday school. These also have been fully stated and illustrated, and they are being rapidly introduced into the planning of modern church buildings.

The necessity to make some provision in the church house for social functions has been long rec-

ognized, but little effort has been made to state or to illustrate the underlying ideals which should guide us here. At this point we seem still to live in the days of the Judges, since "every man does that which is right in his own eyes," and no one has undertaken to formulate general suggestions for our guidance.

A Fair Balance is Required.

Provisions for preaching, for teaching and for social life must receive proper relative emphasis. Are there buildings which seem to lend themselves almost exclusively to the preaching service? Possibly there are church buildings which come dangerously near to being mere Sunday-school houses. As yet we have perhaps not developed buildings which overemphasize the social side. Certain it is that the ideal church building will offer a reasonable balance as between these three great lines of service. No one of them can safely be neglected and no one of them must dominate the building.

The Same Floor Space Must Generally Be Used Both for Social Purposes and for Sunday-School Uses.

We saw recently the floor plans for a great church plant which is expected to cost well on toward a million of dollars and which will certainly be an outstanding building in the whole country. No space in the plans was marked "parlour" or "social." A large kitchen was provided adjacent to the Adult Department with the idea that by the clearing of chairs any room or rooms in that department might

readily be made available for banquets or other social functions. Kitchenettes were provided near each of the other departments with the evident intention of using the department rooms for serving, parties and any other type of social life.

Some Helpful Books.

Earnest attention has been given in recent years to all phases of social activity in church and Sunday-school life. As a consequence we have many suggestive volumes from which it must be easy to select a few choice books which, if placed at the disposal of the departmental workers, will offer a variety of fresh and stimulating suggestions.

The Association Press, New York, issued some years ago a book entitled, "Social Activities for Men and Boys." The book offers a digest of material and plans furnished by men who have faced and practically solved the problems of entertaining in wholesome fashion men and boys. Social events, games, entertainments are described and treated as a means of attracting and holding men and boys so that they may be led into the happiest kind of life of body, mind and spirit. The following selections from the classified index will indicate the scope of the book.

Banquets and Dinners.
Camps and Camping.
Clubs for Boys.
General Social Events.
High School and College.
Outings.
Parlour Tricks.

Receptions.
Socials for Less than Twenty.
Socials for More than Twenty.
Socials Including Ladies.
Songs and Yells.
Summer and Outdoor Affairs.

The United Society of Christian Endeavor offers a suggestive volume, "Enjoyable Entertainments," which has met with much favour. It presents outlines and more or less complete guidance for special evenings with educational and religious ends constantly in view. The following selected headings will illustrate the type of "evenings" which the book proposes:

A Woodland April Joke.
The Waking of the Spring Flowers.
Santa Claus Motion Song.
A Japanese Ceremonial Tea.
An Indian Drill.
Scenes from "Pilgrim's Progress."
A Musical Evening.
A Millinery Marvel.
Mrs. Jarley's Waxworks.
Museum of Very Natural History.
Easter Lily Drill.
High Junks Along the Milky Way.
The Beggar Prince.
A Window Evening.
Scenes from American History.
A Surprise Flower Garden.

"The Children's Book of Games and Parties" is replete with guidance for the entertainment of little children and of boys and girls. The following para-

graphs from the "Foreword to Mothers" are so sympathetic and discerning that they win a quick confidence in the ability and purpose of the author to make really helpful suggestions.

"The child's red letter day is the day when mother allows him to have a party, or when he plays a happy game with some other children.

"There is a very real reason for this child's happiness. A party means for a child his first attempts at giving pleasure to others; his pleasure in games means that he has an opportunity to subordinate himself to others and find joy in being part of a small, social group.

"Too often we plan children's parties that are so elaborate that they take away from the child's fine joy in hospitality; he has no share in preparing for the party, and no part in the entertainment of his guests. And often, too, we encourage a child to play alone, not realizing how important in his development are the games that he plays with other boys and girls.

"'The Children's Book of Games and Parties' aims to help mothers to plan simple entertainments for every possible occasion in the child's year, and it offers games that will help to train the child's dawning social instinct. The parties and games cover all the interesting mile-stones in a child's life; holidays, birthdays, and the different seasons. Each entertainment has been planned having in mind those activities and plays that most interest children and they also give children a good deal to do in the way of handicraft."

The book is written in popular style, having in mind children's as well as mothers' reading.

"Good Times with the Juniors" is offered by the United Society of Christian Endeavor and has through many years demonstrated its practical value. Miss Lilian M. Heath is the author; in the preface she has this timely word:

"One thing is certain. He who said, 'Of such is the kingdom of heaven,' was speaking of those whose only conscious motive was *play*—natural, graceful, happy, loving life-expression. The growth resulting was involuntary. With the growth came new impulses, new activities, and new growth. It is the plan, in God's kindergarten. Brother, if we would *grow,* let us not be afraid to play!"

In the suggestions for "A Rope Social," the delightful and wholesome spirit of the book finds ample illustration:

> This is best fun when held in a barn, or a large attic, if stairways, etc., are safe; and it will prove a good opportunity to "rope in" new members, or at least to make those who are not members wish that they were. There is no program, though Christian Endeavour songs at the beginning and close are in order at every Junior social. Girls may bring their skipping ropes; and, if the place admits of swings, by all means put up several stout ones. Introduce the game of "rope ring toss," or "grommet-pitching," as it is called by sailors. The rings are made of rope with the strands first separated so as the better to weave them into smooth, firm rings about six to ten inches across. They are made all of the same size, or of graduated sizes, as

preferred. If desired, they may be wound with ribbon. The game consists in throwing these "grommets" over an upright stake, or over pegs driven in the wall or in a board, each peg being numbered. The players have each a certain number of throws and the score is kept to see who is the most skillful.

When tired of this, they may play the game of "pink violets," composed of a little delightful nonsense and a good deal of running. The song which accompanies it may be sung to the tune of "Sing a Song of Sixpence," or to any other that it will fit, or to not much of any tune at all. The words are as follows:

"Pink, pink violets, and roses bright and blue!
A Junior in a prison—whatever shall we do?
We'll open the window east, and we'll open the window west,
And never, never tell if the prisoner does the rest!"

The children range themselves in a circle, holding a rope to help keep the circle of a uniform size. One of them, the prisoner, goes inside the ring; another, the jailer, stands outside. They begin to sing, and at the words, "We'll open the window east, and we'll open the window west," the players on first one side, then the opposite, lift the rope high enough for the prisoner to pass under; but the jailer outside is watching. The prisoner may take his choice, but must run out at one side or the other before the song stops, and must try to run once entirely around the ring before being overtaken by the jailer. Those holding the rope must neither help nor hinder the runners after the start is made, and the openings must be at about equal distances from the jailer. If the prisoner can run clear around the outside of the ring without being

overtaken, he takes his place with the rest, between the two whose "open window" set him free; the former jailer becomes prisoner, the former prisoner's right-hand neighbour becomes jailer, and the game proceeds as at first. But, if the prisoner is touched ever so lightly by the one in chase, he is sent back to the center, where he must remain; the jailer joins the ring anywhere he chooses; his right-hand neighbour becomes the new jailer and his left-hand one a new prisoner with privilege of escape; and so the game continues. Each time only the new prisoner may run out. Whenever a third of the players are in the center at one time, it ends the game.

After the enjoyment of the games and swings an old-fashioned molasses candy-pull may complete the festivities, and, as the Juniors vie with one another in pulling and deftly handling these most fascinating "ropes" of all as they gradually assume a light golden colour, the social is sure to be voted a success.

"Social to Save," by Amos R. Wells, has been before the public for many years with undiminishing usefulness. The opening words of the book must commend themselves to all thoughtful Christian workers:

A company of men and women were shipwrecked on an island. Death stared them in the face,—death from the hungry waves that lashed the shore, death from the hunger that lashed their fainting bodies. Wild beasts were prowling through the gloomy woods behind them, and a cold night was settling down. What did they do? The captain urged them to get together, build a fire, organize two bands, one to hunt for

food while the other made a stockade for safety, and then, around the fire, safe in the stockade, the entire company would eat and drink and praise God together.

But they did none of these things. Said one, "I am too busy; don't you see I have set my stakes for a house?" Said another, "I am too bashful to go into company." Said a third, "The ship's crew are dreadfully coarse men, and really the party would better be more select." Said a fourth, "I am too tired; it will do me more good to sleep." "But it is for life," urged the captain; "for life and safety." Nevertheless, he urged in vain.

A True Picture.

You know that no such scene as this was ever on earth? Would you were right! For, indeed, I have only pictured to you in a figure precisely what is happening every month in thousands of our Christian churches. Shipwrecked companies are we, cast up on these strange shores of time out of the vast ocean of eternity, with death and that ocean impatiently awaiting us, and hunger at our hearts, and the night coming down, and the beasts in the woods. And our Captain urges us, for life, for safety, to live for one another; to gather around the same camp fire; to give the reassuring pressure of the hand and clasp of arm around the neck; to drive away by love the wild beast of loneliness, and by friendly merriment the ghost of gloom. "Be social—to save," cries our Captain. But we have no time. And we are too bashful. And we abhor disagreeable people. And we want our own set. And it does not come easy. And we are too tired with our day's work. And there will be enough without us.

XV

RECREATIONS IN THE BUILDING OF THE SUNDAY SCHOOL

WE must insist here as we have done elsewhere that all measures adopted by the churches, such as week-day organizations and all recreations shall be used to serve their own primary and legitimate ends. Social ministries must seek their own proper purposes and must not be inaugurated simply to build the Sunday school or the church. This must be evident and goes with the saying. At the same time such ministries must react favourably on the life of the Sunday school and in many outstanding instances have contributed directly and largely to the success of the Sunday school.

All public-spirited citizens stand ready to boost and build the institution which unselfishly seeks to meet community needs. With the growth of our cities and the increasing congestion of daily life, wholesome recreations are becoming a necessity. The Young Men's Christian Association and similar organizations have made invaluable contribution in these lines, but the needs are so great and the opportunities for service so varied there can hardly be any real competition.

Visitors to the Temple Baptist Church, Los An-

geles, California, have been favourably impressed with the attractive open space near the church building, operated by the church, and offering the privilege of certain open-air games, notably lawn tennis. The heart instinctively responds to the appeal of the church which concerns itself with the recreation needs of its constituency.

The gymnasium and the swimming pool or the shower baths have, under certain conditions, met with favour and these have aided materially in enlarging Sunday-school attendance and increasing the general usefulness of the Sunday school.

The practical service possible through these indoor recreations must of course depend in a measure upon conditions of climate. In the northern sections of the United States and in Canada, the need for all manner of indoor sports must be great. Through the long winter months snow and ice abound and shut the people in. Throughout the southern sections of our country where even the winter months are open and sunny, the people naturally seek exercise and recreation in the great out-of-doors.

The author has seen more than one expensively-constructed gymnasium in the Gulf States abandoned because the climate permitted and almost compelled open-air exercise.

The value of the gymnasium and the swimming pool must also depend largely upon community conditions and needs. The down-town church may find in these recreational facilities a real asset in the building of the Sunday school since these facilities meet a real need among the people which the church

seeks to serve. Another church located ten blocks away in a residential district may try to duplicate this successful work of the down-town church only to meet with utter disappointment. This has actually occurred.

It ought also to be said that the burdens and difficulties involved in the installation and successful handling of the gymnasium and the swimming pool are such that no community ought to undertake such service without a careful counting of the cost. To meet the highest demand of usefulness the gymnasium must meet certain standard requirements as to size, height of ceiling, light and ventilation. This necessarily involves heavy expense. The play room which some architects indicate as "the gymnasium" in their floor-plan drawings, is frequently located on the basement floor with many obstructing posts and with poor ventilation. Among workers who have had successful experience with the gymnasium, there is an agreement that if such work is to be undertaken at all it should be done on a worthy scale with the provision of proper and ample equipment.

If the question of expense must be considered in connection with the gymnasium much more must this question be considered when we face the problem of a swimming pool. The First Baptist Church, Fort Worth, Texas, laid down seven distinct layers as a foundation for its swimming pool. The building was made safe and the great body of water was rendered secure, but this was done at heavy expense. It is of course a serious proposition to inclose

100,000 gallons of water in the midst of the foundations and substructure of a great building.

Great as is the initial cost involved in the construction of these facilities, the expense of upkeep must not be overlooked. A gymnasium calls for a physical director or directors and this means, of course, a constant outlay. A swimming pool may be a menace in many ways unless there is a competent and careful attendant. Besides the water must be frequently changed and this alone may constitute a considerable item of expense.

It must be apparent that these recreational facilities, in order to make real contribution to the moral and spiritual life which the Sunday school seeks especially to build, must be managed with great skill and wisdom. It is easily conceivable that these recreations, if not wisely guarded, may be dissipative and may work for the undoing of the real ends which are sought in the Sunday school. So true is this, the consensus of opinion among thoughtful Sunday-school workers does not seem to regard with favour these types of endeavour.

XVI

ADVERTISING THE SUNDAY SCHOOL

THE successful Sunday school will be its own best advertisement. Such a school will advertise itself. This is one of its distinct advantages. Any worth-while institution gets a deal of free advertising. The Sunday school which by its good equipment, its fine organization, its excellent teaching attains high rank becomes an asset to any community, and public-spirited citizens of all kinds take pleasure in setting forward its interests.

Nevertheless Sunday schools need to advertise. It is well enough to make the school good and attractive. It is also needful in tactful and effective ways to let the community know concerning the attainments and the attractions of the school. As business men are not content to have good goods, but go further and spend large sums to let the world know about the goods they have, so Sunday schools cannot be content with good wares of faithful and efficient service, but must in all tactful ways let the people know what they offer.

Church advertising, including of course Sunday-school advertising, is in recent years entering upon a new era. In practically every city there are ag-

gressive and wide-awake churches which advertise, sometimes on bulletin-boards, sometimes in newspapers, sometimes by the distribution of hand bills or placing of placards. Since all other institutions which must appeal for support and patronage to the general public find it profitable to use various types of advertising, it is reasonable to suppose that churches and Sunday schools will do so. The church program for advertising should be a unified program and for this reason a general committee should direct the whole plan. At the same time advertising should be definite and particular. Some one thing should stand out with its appeal and other things, if mentioned at all, should be incidental.

There is, of course, much publicity which a large Sunday school may expect which will be gladly given space as news. This type of publicity may be much more valuable than display advertising for which good sums would have to be paid. It is to be remembered that when a Sunday school grows a very large constituency and comes to hold a distinct place in a community, all that concerns it and all that is planned by it has an added news-value. The Sunday school should, therefore, have a live publicity representative who will see that news-material is promptly offered the local papers and the denominational press. This representative may well be some young man or woman engaged in newspaper work, or some one possessed of newspaper experience. Any young person who is alert and tactful may, however, successfully render this service.

It is safe to predict that Sunday schools will in-

creasingly make use of display advertising in local newspapers. Concerning the propriety of this, there can be no reasonable question. If it is right to offer spiritual and educational advantages, it is of course right to announce these advantages through legitimate channels with a view to extending the blessings to the largest possible numbers. The question of expense is more serious. Church advertising of striking themes and other attractions in local newspapers has generally resulted in such enlarged plate collections as more than meets the necessary expense. It will be borne in mind that the main budget of expense is not greatly increased by the bringing in of some scores of pupils into the Sunday school. But the bringing in of these scores of pupils may materially enlarge the weekly offerings. Thus the expense of proper publicity may be offset by enlarged offerings to the school. Even if this is not practicable, it will probably always be possible to find men and women of means who will count it a privilege to make possible a proper advertising campaign.

Organized classes of men and women may, in the effort to keep their own class activities and claims before the people, render to the whole school a valuable service. The advertising of any class or department in a Sunday school is really advertising the whole school. Large classes for men which meet in the church auditorium or in down-town theaters, or in other public halls may, directly or indirectly, render helpful service in keeping the Sunday school before the community.

The observant superintendent with an instinct for publicity will easily think of many methods of advertising his Sunday school. We venture to list some simple methods which have found favour.

1. Use the weekly church bulletin. This little sheet may well give much space to the largest and most active of the church institutions. Some Sunday schools issue a special weekly bulletin of their own and fill it with live newsy material.

2. Use the weekly religious paper or papers. The columns of these papers will be open to stimulating news items. They frequently carry a weekly report of attendance of Sunday schools which attain or pass a given number.

3. Have a special Sunday-school bulletin-board. This may be a large blackboard on which may be written Sunday-school announcements or Sunday-school slogans. Or better, it may be a patent advertising board with movable letters. These may be home-made or purchased from the supply houses. Or this publicity board may be so arranged that typewritten notices may be attached. Most large Sunday schools can use to advantage a special bulletin-board.

4. Patronize the bulletin company of your city. Sometimes suitable posters can be procured from the Sunday-school publishing houses.

5. Street-car placards constitute an effective publicity medium. These cards will be helpful at any time, but will be especially so, Saturday and Sunday morning.

6. Cards or letters may well be distributed in boarding-houses and hotels on Sunday mornings.

7. Neatly framed placards announcing the Sunday school and inviting to its services are helpful when placed in railroad stations, hotel lobbies, stores and other public places.

8. The local papers, whether weekly or daily, are usually glad to carry news-notes and announcements which are of interest to any considerable number of their readers.

The "Publicity Hand Book," prepared by Mr. F. E. Burkhalter especially for the use of Southern Baptist churches, gives specific suggestions for preparing news-copy and display advertising which must be of value to those who lack experience and training in the preparation of such material. These suggestions are so timely and come with such high authority, we venture to reproduce some of them.

1. Submit only such matter as is fresh. Material that is out of date is not news.

2. See that all copy is easily read. Use typewriter if possible and leave ample space between lines for correction. Write only on one side of the paper.

3. Use simple words, brief sentences and short paragraphs.

4. Tell all the essential facts of the story in the first paragraph as briefly and in just as interesting manner as possible.

5. Leave plenty of space at the top of the first page for the writing of headlines, but do not undertake to furnish these headlines yourself.

6. Be accurate. Never sacrifice your facts for interest, but present them in as attractive and brief fashion as possible.

7. Write for the man of the street, avoiding clerical and other technical expressions. The average man is not highly educated, but he understands plain English.

8. Never ask for the insertion in the news columns of matter that should be paid for as advertising.

9. Get copy to the papers as early as possible. For afternoon papers copy usually has the best chance for publication if handed in by 8 A. M., and for morning papers not later than 5 P. M. For weekly papers, early Monday morning is usually an acceptable hour.

XVII

THE TEACHERS' MEETING AND THE WORKERS' COUNCIL

THE first of these, true to its designation, is not an organization, but a meeting, an assembly, of teachers for study and mutual profit. The Workers' Council, also true to its designation, is an organization, the governing body of the school, the proper medium through which plans and policies for the school are developed and announced.

The Teachers' Meeting. It should, of course, be held weekly. A schedule which has found favour in many large schools is somewhat as follows:

Wednesday

6:00 P. M. Meet for lunch.
6:30 P. M. Departmental conferences.
7:00 P. M. Teachers' Meeting for study of lessons.
7:30 P. M. Mid-week prayer-meeting.

The lunch should either be free to all interested workers, being provided by the church, or it should be offered to the officers and teachers upon the basis of approximate cost. Willing hands and loving hearts can with proper appeal be enlisted to prepare this evening meal, as can be attested by the experience of churches in various parts of the land extending through many years.

Various methods have been suggested as suitable for the conduct of the teachers' meeting. The so-called "Angle Method" has met with special favour and has much to commend it. The outlines for the teachers' meeting used in the First Baptist Church, Nashville, Tenn., are offered as suggestive.

The purpose of the weekly Teachers' Meeting as contemplated in this program is four-fold:

1. SOCIAL. The opportunity afforded by the thirty minutes lunch for fellowship is helpful and uplifting.

2. BUSINESS.

(1) The general conference for fifteen minutes at the close of the lunch around the table directed by the Superintendent gives an opportunity for the presentation and discussion of questions affecting the school as a whole.

(2) The departmental conferences, ten minutes, preceding the lesson period, affords an opportunity for the consideration of vital questions concerning the work of each department. Led by departmental superintendents.

3. LESSON STUDY—thirty-five minutes.

(1) Graded lessons: two graded lessons for following Sunday taught in each group twenty-five minutes. Brief talks on "Lesson-Building," and story-telling, ten minutes. Adjourn at 7:50 to mid-week prayer-meeting.

(2) Uniform Lessons. "Angle Method." The "Angle Method" presents a simple, practical

plan to teachers for gathering material, planning the lesson and methods of teaching it. Adjourn to mid-week prayer-meeting, 7:50.

4. PRAYER.

At 7:50 the officers and teachers assemble with the mid-week prayer-meeting.

Brief reports from each departmental superintendent as to attendance and interest.

GRADED LESSON ASSIGNMENTS

Should be made by departmental superintendents one week in advance. Assigned to teachers in rotation.

UNIFORM LESSON ASSIGNMENTS

Should be made by the general superintendent or the general secretary on Sunday morning preceding the Teachers' Meeting. Assigned in rotation alphabetically.

"THE TEN ANGLES"

ANGLE No. 1—Lesson Text—Lesson Story.

Read the lesson text or tell the story in your own words.

ANGLE No. 2—*Connection.*

Give subject of last lesson, brief intervening history, time, place and circumstances leading to this lesson.

ANGLE No. 3—*Biography.*

Give the names of persons, classes and nations mentioned or referred to in this lesson.

ANGLE No. 4—*References.*

Give helpful references and parallel passages showing how they bear on the lesson.

ANGLE No. 5—*Orientalisms.*

Give any Oriental customs or manners peculiar to this lesson, or any facts in geography that would be helpful in understanding it.

ANGLE No. 6—*Point of Contact.*

Give a good way to introduce this lesson, so as to secure attention from the start.

ANGLE No. 7—*Central Truth.*

Give the central truth of the lesson and the reason for its choice.

ANGLE No. 8—*Other Teachings.*

Put on the blackboard the other important truths.

ANGLE No. 9—*Illustrations.*

Give one or two illustrations that will help in teaching this lesson.

ANGLE No. 10—*Practical Application.*

Make a practical suggestion of the teachings of this lesson.

Each Angler will have three minutes—no more.

ASSIGNMENT OF ANGLES

.....We want you
(Name of teacher)
to be present Wednesday evening.....
(Date)
1921, to present Angle No.....

The Workers' Council. This body should be composed of the general officers, together with the departmental officers, including, of course, the officers of the Cradle Roll and the Home Departments. Reg-

ular monthly meetings should be held and such occasional meetings as may seem to be required. At these meetings the superintendent, of course, should preside, while the Sunday-school secretary should keep all necessary records.

The meeting offers opportunity to consider and determine policies and plans, and will constitute a means of harmonizing and unifying the work of the entire school.

XVIII

TEACHER TRAINING ESSENTIAL TO SUCCESS

THE teacher stands central in the whole Sunday-school program. The entire organization is to be built around the teacher. If the teacher fails, the whole framework of the Sunday school goes largely for naught. Successful teachers make successful Sunday schools. The wise superintendent will keep a clear and constant eye on the teachers and will count the work of the teacher as every way fundamental. The trained teacher is moreover essential to successful Sunday-school management. Superintendents find that the teachers who lend intelligent support to their cherished plans for organization and enlargement are invariably the teachers who have received training.

Our teachers must be trained *because of the difficulty of their tasks and the limitations under which they labour.* They teach not the material which is tangible and visible, but spiritual truth which can neither be handled nor seen. They teach a book which from its nature and from the conditions under which it was produced involves peculiar difficulty. They interpret to unfolding life God, His character, His revelation and His redemption. Not

only do our teachers have a difficult task; they have peculiar limitations and restrictions in the performance of this difficult task. Unlike public school teachers they can neither enforce discipline nor require study. They have only about thirty minutes in seven days for their teaching work, while many currents are all the week inevitably sweeping counter to their teaching.

Our Bible School teachers ought to seek training *because a little training will do so much for them.* A little knowledge, according to the old proverb, is a dangerous thing. In some lines and under some conditions this may be true, but it is not true that a little training is dangerous to a sensible and devout teacher. Every teacher knows the essential features of Sunday-school management and organization; a little special instruction will give him a vision of approved modern methods in management and organization. Every teacher knows something, perhaps much, of human nature and the laws of the mind and heart; a little special instruction will clarify his knowledge of the pupil and set him in right lines of endeavour. All teachers know something of the laws and principles of teaching; but a little definite and well adapted guidance may remove difficulties which have long baffled and may start in lines of more successful effort. It means much that the teacher shall have an ideal toward which to strive. With such an ideal he will certainly grow and develop as a teacher. A little training skillfully administered will give such an ideal and thus put the teacher in the way of constant improvement.

The Bible School teacher should seek training *because thus in the midst of congenial associates and in the pursuit of congenial tasks he can find that mental stimulus and that intellectual refreshment which he needs.* His duties, increased by his voluntary service in the Sunday school, may forbid his finding recreation and refreshment in "Shakespearean Clubs" or "Conversational Clubs" or in any other of the helpful or inspiring lines which are open to people of more leisure. Many busy and burdened religious workers have found in the training class the very "club" they have long needed.

Our teachers should seek training *because of the wonderfully interesting and profitable lines of study offered in our Normal Courses.* One who knows not the fine points of modern Sunday-school management can hardly boast of reasonable intelligence concerning ordinary matters of current religious work. All the world is studying life, psychology, under some phase or name. Our Normal Courses give in charming fashion the principles underlying pupil study. From the earliest history of the race the principles and laws of teaching have been of deep interest. But our Normal Courses bring to plain people these principles in the simplest, most helpful way. People are studying the Bible in numbers and with zeal never known before. But the Bible work offered in our Normal Courses is the crispest, brightest, most practical work anywhere offered.

Our teachers ought to be trained *because such training is the order of the day.* Literally thousands of Christian workers are now enrolled in training

classes. Many schools have already established a rule that none but diploma holders may occupy positions on their teaching staff. Once we entreatingly asked, "Will you teach?" Now, we are asking, "Can you teach?" A teacher with nearly fifty years of experience in teaching said recently on receiving a Normal diploma, "I see a great procession moving on and I cannot get my consent to be left out."

Finally, our teachers ought to seek Normal training *because such training is offered without money and without price.* At great expense the Sunday-School Boards maintain for the sake of these teachers Departments of Sunday-School Education, which place all of their resources freely at the disposal of Sunday-school teachers. The International Sunday-School Association lends itself without reserve to these tasks. Skilled field workers serve the churches and the teachers freely to the extent of their ability. Leaflet literature, awards, record-keeping are offered without charge.

XIX

RECORDS IN THE MAKING OF A SUCCESSFUL SUNDAY SCHOOL

RECORDS constitute a vital factor in building and maintaining a Sunday school. Successful Sunday-school leaders lay prime emphasis on their records. Department stores have been made possible by systems of bookkeeping which enable the general manager and the department heads to look constantly and clearly through the business of each department. Departmental Sunday schools in like manner depend for their success on records which reflect conditions throughout the school.

Accurate records tactfully made public constitute a suitable recognition which must prove a desirable award for faithfulness. This will hold for the school as a whole, for each department and for each pupil. The value of such publicity has long been recognized in Sunday-school work, and in recent years, especially in connection with efforts to build very large schools, this publicity of records has come to be regarded as invaluable. So true is this that some large Sunday schools are employing expert stenographers at considerable expense to keep the records and prepare statements for individual pupils, for

classes, for departments and for the whole school. Pupils who are at present studying in the public school or who have in past studied in public schools, will readily recognize and appreciate the educational value of accurate records.

Various systems of records have been developed, all of them possessing elements of merit. Perhaps the most scientific and effective system yet devised is "The Six-Point Record System." The name of the system gives a hint of its nature; it records six points upon which the officers, teachers and pupils are graded. 1, Attendance; 2, On Time; 3, Bible Brought; 4, Lesson Studied; 5, Offering; 6, Attendance on the preaching service.

Are not these six things essential to a successful Sunday school? Primarily we desire attendance; regular attendance is necessary if we are to accomplish the educational and religious ends which we seek. Punctuality is greatly to be desired, both for the immediate work of the Sunday school and as a measure of equipment for life's tasks. Ours is a Bible school; what can be more meaningful than the bringing of the Bible into the school sessions? May not the substitution of "helps" of various kinds destroy the distinctive element in our school? Surely we desire studied lessons. Sunday-school teachers do not have the authority nor exercise the discipline which the public schools permit and some gentle stimulus is needed to secure a regular study of the Sunday-school lessons. The bringing of an offering is essential, both for the maintenance of self-respect in lending a proper support to the institution

which so unselfishly ministers to us, and for the development of the habit of giving. Attendance on the preaching service is, of course, a prime essential for Sunday-school pupils. We must not grow a generation which is careless and neglectful of the worship-service of the church.

Thus this Six-Point Record System emphasizes the six outstanding duties which require to be pressed upon Sunday-school scholars. The proper use of this system brings these six cardinal duties constantly to the attention of the members of the school. It is difficult to overestimate the possibilities in the quiet continuous appeal and influence of the system when operated through the years.

As devised and offered by the Sunday-School Board of the Southern Baptist Convention, Nashville, Tenn., the system provides cards, differing in colour, to be used in keeping the records. (These appear at the end of this volume.)

Records and Recognitions in Order to be Effective Require the Utmost Care and Accuracy.

The Six-Point Record System and all similar systems, in order to be educationally effective, must be skillfully and accurately handled. Any looseness which encourages or permits pupils to obtain credits to which they are not entitled, must be positively harmful. Instead of cultivating valuable life habits, we may thus confirm habits of duplicity which will be immeasurably harmful. In the easy-going atmosphere which marks the Sunday school and in the absence of the discipline which marks the day-school,

pupils may claim "studied lesson," when the thoughtful teacher will discover that the claim is not well based. Pupils will sometimes declare their purpose to "attend preaching," thus getting the credit due on this point, while the observant teacher may note that the pupils later on overlook or "forget" their intention to remain for the preaching service. Pupils may carelessly claim credit for "on time" when the teacher may recall that they came in after the required time. In all of these conditions the pupils are to be safeguarded, gently and sympathetically, with a view to real character-development.

The making of the records in the class and in the departments must be done with such dispatch as will prevent the taking of undue time from the study of the Bible-lesson. The general superintendent will, especially in the early months of the introduction of the system, wish to carefully guard this point. A class of one dozen pupils, marking each on six distinct points has been actually known to consume more than half of the time allotted for the lesson in the leisurely making of the records!

All methods of stimulus which involve recognition and the appeal to the desire for credit must be carefully administered. The motives to which we thus appeal, while they are within limits legitimate and entirely proper, are yet not the highest motives. We may encourage lesson-study by a suitable award in the way of credit or recognition, but the wise teacher will constantly foster also other and better motives and will seek to inspire lesson-study by

means of the beautiful charm and interest of the lessons themselves. We may for a time secure church attendance by means of certain credits given, but if we are wise we will not rely too strongly on this motive, but will cultivate a love for the sanctuary which will make attendance on the worship-hour a voluntary and spontaneous joy.

The fact thus pointed out that credits and recognitions may be handled in a careless or arbitrary fashion so as to produce pretense and hollowness must not militate against their usefulness when rightly handled along with other high motives. Some perils are almost inevitably involved in all devices for the quickening of interest and the stimulation of effort. A good record system effectively administered is of inestimable value in promoting the best Sunday-school work.

XX

WEEK-DAY WORK FOR THE SUNDAY SCHOOL

IN other chapters in this book we have discussed various week-day activities. In order to direct special attention to this question which is vital both in building and in maintaining a large and efficient Sunday school, we bring together in this chapter some special suggestions.

The week-day activities suitable for the Sunday school are of course many and varied. We may roughly classify them as:

1. Social activities.
2. Recreational activities.
3. Athletics.
4. Social uplift.
5. Class or Sunday-school building.
6. Daily Vacation Bible Schools.

Social Activities. It requires much sympathy and not a little discernment to direct the social activities of different groups, especially when those groups are somewhat far removed in age or viewpoint from ourselves. In general it is safe to let such groups follow largely their own impulses and determine their own plays and entertainments.

Those who may wish suggestions for the entertainment of children, will find Carolyn Sherwin Bailey's "The Children's Book of Games and Parties" most helpful. The book falls into two parts—games and parties. Among the games which Miss Bailey suggests and describes, are the following: Ball Games, Games for the Barn, Games for a Walk, Games for a Rainy Day, Games for the School Yard, Fireside Games, Rainy Sunday Plays, Games and Plays at any Party, Hallowe'en Games, Wind Games. Under the head of Parties, she discusses besides these Story Parties, A Noah's Ark Party, A Soap Bubble Party, The Child's Birthday Party, A Gingerbread Party, and a Garden Tea Party.

It is, of course, more difficult to direct the social activities of young people and adults. Mr. Walter M. Wood has stated five tests which from the standpoint of the Young Men's Christian Association should be applied to any contemplated social event. The tests may apply as well in the case of the Sunday school. Substituting the Sunday school for the Young Men's Christian Association, these tests would be:

1. Will it attract men and boys into the Sunday-school fellowship?
2. Will it aid the Sunday school to assimilate its members into its varied activities?
3. Will it socialize the members by bringing different individuals and groups into such contacts as will increase their interest in each other, reducing their prejudices and cultivating their sympathies?

4. Will it recreate or relieve from the tedium and enervating strain of one's usual line of thought and action?
5. Will it culture or grow the finer sensibilities and appreciations?

Mr. E. C. Knapp, General Secretary of the Inland Empire Association, has given us an invaluable book, "The Sunday School Between Sundays." Chapters of special interest are as follows:

Socials and Stunts, Picnics and Outings, Saturday Afternoon Outings, Parades and Pageants, Athletics and Playgrounds, Gardens and Gardening, Missionary Dramatics, Children's Parties, Beautifying Grounds and Buildings, Boy Scouts and Camp Fire Girls, Some Miscellaneous Activities.

Recreational Activities. Under this head would fall diversions as offered by the Boy Scouts, The Pioneer Girls, The Camp Fire Girls, and similar organizations. See Chapter XI.

Athletics. Many churches are providing play rooms, gymnasiums and swimming pools in their buildings, and especially in the southern parts of the country where the bright open weather tempts to out-of-door sport, the churches are providing croquet grounds, tennis courts and other open-air play grounds.

Social Uplift. Various phases of social service appeal especially to organized classes. The Organized Class Departments of the Denominational Boards or of the International Sunday-School Association will furnish literature making helpful suggestions.

Class or Sunday-School Building. Efforts in the direction of extension and enlargement offer, of course, an endless variety of week-day activities. Suggestions are offered in various chapters of this book and in the books which deal especially with the building of Sunday schools.

Daily Vacation Bible Schools. In our congested cities multitudes of children play in the streets exposed to all kinds of peril throughout the vacation season. The Daily Vacation Bible School has demonstrated its practical value in assembling these children for training and Bible study. Literature and full information may be secured from the Daily Vacation Bible School Association, 90 Bible House, New York City.

XXI

WHAT OF SPECIAL DAYS?

IN the really successful Sunday school every Sunday must be a special day. The secret of success lies in steady and continuous processes faithfully maintained. The Sunday school is an institution which is both spiritual and educational in its nature. It engages in serious business. This business calls for sane, continuous and persistent effort. It is primarily concerned with the teaching of the Bible and it succeeds or fails in proportion as it imparts Bible knowledge in ways which strengthen and develop Christian character.

The observance of "Special Days" has without doubt been overdone. The temptation is great and the tendency is constant to depend on special days with attractive announcements and unusual programs for the stimulation of attendance and the maintenance of interest. Certain Sunday schools have won the unenviable title of "Special-Day Sunday Schools." Some time ago a Sunday school in a certain city attained a reputation for exceedingly large attendance, reports stating that the attendance often reached four thousand, with the suggestion that this was probably the largest Sunday school in the world. Feeling a special interest in large Sun-

day schools, the author sought fuller information with a view to visiting the school. He learned that the Sunday school in question was a "special day school." On certain occasions, by extensive advertising, by strenuous promotion methods, by offering a specially attractive program, the school drew together thousands of people. It was stated that the superintendent, being a man of means and of great zeal, freely expended money and at times even gave cash awards for the bringing of certain numbers. It developed that ordinarily the attendance averaged only about four or five hundred! This kind of Sunday school, with its inflation and pretense, makes a spectacle over which angels might well weep. Such a school dissipates and vitiates the efforts of serious workers to teach the Bible and to promote character-building processes.

The Sunday school which seeks to live and grow on the poor and variable interest which may be aroused by the observance of special days and by the use of spasmodic methods, is in a most pitiable plight. The Sunday school which, by special methods, secures large occasional attendance which it cannot hope permanently to maintain, by so much undermines real Bible instruction and brings itself under suspicion of faulty methods.

Our Sunday schools have suffered much by such zealous and too-frequent observance of special days as lowers the spiritual tone, interferes with sober and continuous Bible study and caters unduly to the love for the sensational. According to Mr. Marion Lawrance, more than two hundred special days are being

observed by the Sunday schools of America, "while at least one hundred of them have come into more or less prominence." It is interesting that an institution with only fifty-two sessions in the whole year should have developed a hundred special days which have come to be generally recognized.

The word of caution which we have set down regarding special days must not be allowed to weigh against a sane and proper observance of some such days. The very fact that this idea has been overworked is some evidence of its inherent merit. The All-wise Father has broken what might be the monotony of an unbroken year by giving us four more or less clearly-defined seasons. Our natures crave variety. While the Sunday school is concerned primarily with Bible study, it yet faces out in so many directions and touches life at so many angles, a proper recognition and observance of special days may be fruitful in many ways.

The earlier conception and observance of "Special Days" usually involved the setting aside of the lesson and the ordinary program for some special and extraordinary program. It is doubtful whether such procedure is ever desirable or justifiable. Gradually we have come to recognize that we may maintain our lesson period and our general schedule and yet in many helpful ways observe special days. The most important of the special days, such as Christmas and Easter, have been given place and proper treatment in various lesson systems. This makes their observance natural and almost inevitable.

There are many special days to which no Sunday

school can well afford to be indifferent. Some of these come in the natural round of the calendar, as Christmas, Easter, Fourth of July; others grow out of the needs of the Sunday school itself, as Rally Day, Home Department Day, Cradle Roll Day; yet others grow out of the obligations of the Sunday school, as Missionary Day, Denominational Day, Orphanage Day. A proper observance of these and similar days may without breaking the regular Bible instruction, or disturbing the usual order, stimulate attendance and serve important educational purposes.

This question, like all others which concern the Sunday school, must be considered departmentally as well as from the standpoint of the school as a whole. There are days which may profitably be observed by certain departments which would be entirely meaningless to other departments. Christmas, for instance, will mean much more to the younger grades than to the grown-ups. Decision Day can have little place in the Cradle Roll Class or in the Beginners' Department. Certain days may well be observed in some of the departments and entirely ignored in others. Certain days may well be largely emphasized in some departments and may have much less emphasis in other departments.

Mr. Marion Lawrance has brought us under obligation by his admirable book, "Special Days in the Sunday School." The book is replete with happy and stimulating suggestions and is indispensable for superintendents who are jealous for the freshness and variety of their programs. Mr. Lawrance well

insists that a majority of special-day celebrations should be confined to the opening service of the Sunday school in order that the period of Bible study may be uninterrupted. Among other suggestive chapter headings, we find a long list of special days happily grouped as follows: "Departmental and Related Days," "Anniversary Days," "Patriotic Days," "Folk and Fraternal Days," "Educational Days," "Missionary and Benevolent Days," "Miscellaneous Days," and "Evangelistic Days." This book might well be in the hands of every general and departmental superintendent.

XXII

STANDARDS FOR THE SUNDAY SCHOOL

STANDARDS have long been used to stimulate Sunday-school attendance and to increase Sunday-school efficiency. Like all other stimulants the standards must, of course, be used skillfully and in accordance with sound educational principles. We have become familiar with standards of at least three kinds.

Class Standards.
Departmental Standards.
Standards for the Whole School.

These standards have been widely offered and exploited by the Sunday-school houses. Full information concerning the various standards may be had upon application to any of the denominational publishing houses or the State Headquarters of the International Sunday-School Association.

The Sunday-School Board of the Southern Baptist Convention, Nashville, Tenn., has erected a special super-standard for the larger Sunday schools which have better equipment. Smaller Sunday schools or schools without adequate buildings are not encouraged to undertake to reach this Advanced Standard. Since it is believed to be the only standard of its kind yet erected, and especially since it has demonstrated

its power to stimulate and bless the type of Sunday schools which we are discussing in these pages, we give below this

ADVANCED STANDARD

I. AN ADAPTED BUILDING

1. Department and Class Quarters.

The building shall provide ample facilities to enable each department and class to be "standard."

(Standards for departments and classes will be furnished on request.)

2. Building Facilities for Main School.

The building shall provide adequately for the assembly of the whole school when desired, as well as ample and convenient quarters for the library, and for the secretaries.

II. PHYSICAL EQUIPMENT

3. Equipment for the Main School, Departments and Classes.

The school shall provide ample physical equipment, in the way of furniture, appliances, musical instruments, etc., for the use of the general officers, and the main school, as well as for the departments and classes, as required by the Departmental and Class Standards.

4. Records and Library.

The school shall provide ample supplies and appliances for an adequate system of records, and an adequate library. (1) For General Officers: records and report blanks needed by each in his specific work; a blackboard for the General Superintendent; (2) for the General Secretary: a room or designated space, furnished with suitable desk, shelving and drawers, also the Secretarial supplies needed for the Record System and a blackboard for his report; (3) there shall be a piano and an ample supply of song books; (4) the Librarian shall have suitable desk room, shelving, record and report blanks and serving facilities conveniently located. (5) The Record System shall include: (a) Enrollment, (b) individual records of officers, teachers and pupils, (c) class records

and reports, (d) departmental records and reports, (e) general records and reports and (f) quarterly or monthly reports to the home. (6) The Library must contain one-half (½) as many bound volumes as there are pupils enrolled in the school, exclusive of the beginners, primary and home departments, embracing in the subjects an equitable distribution among Baptist Doctrine and History, Sunday School and B. Y. P. U. work, Missions, Temperance, Soul-winning, Christian Service and Stewardship, with a proper proportion of books for the pupils of each department above the primary.

III. DENOMINATIONAL SUPPORT

5. Supporting a Full Denominational Program.

The school shall give active support to the full program for benevolences, missions, and Christian education as outlined by the denominational organization with which the church affiliates.

6. All Causes Presented Educationally.

All the causes fostered by the denominational organization, with which the church affiliates, shall be presented annually to the school educationally, as well as for contributions, as scheduled.

IV. TRAINED WORKERS

7. Training of General Officers.

All the general officers shall hold the Convention Normal Course Diploma, fifty per cent (50%) of them holding the blue seal, and there shall be one full post-graduate among the officers and teachers of the school.

8. Training of the Departmental Officers and Teachers.

The training requirements of the departmental officers and of the teachers shall be as indicated in the departmental and class standards hereinafter provided.

V. STANDARD DEPARTMENTS AND CLASSES

9. Standard Departments.

All of the departments of the school shall be "standard" departments as follows: Cradle Roll, Beginners, Primary, Junior, Intermediate, Senior, Adult and Home departments.

(See department standards which will be furnished on request.)

10. Standard Classes.

Four classes in the Junior department and four classes in the Intermediate department, two of boys and two of girls in each, two classes in the Senior department, one of young men and one of young women, and one class in the Adult department shall be "standard."

(See class standards which will be furnished on request.)

HOW TO ATTAIN THE ADVANCED STANDARD

The one comprehensive requirement in the Standard is point 9, which declares that each of the eight departments of the school shall be "Standard." Schools aspiring to attain the Advanced Standard will therefore seek first of all to bring each department up to meet the Standard erected for it. While this is being done, attention will be given to the various requirements of the Standard as set forth above.

All Standard awards are bestowed for the calendar year in which they are granted.

Applications must be made anew for each succeeding year.

XXIII

THE COMBINED SERVICE

EXPERIMENTS almost without number have been made in combining the Sunday school with the preaching service. Manifestly something is seriously wrong with our long established custom. We assemble the people for the study of the Bible. We go through a complete program of worship. We pronounce the benediction; very likely the pastor offers this "closing prayer." Then we wonder that great numbers go away and do not return later to the preaching service.

Could any procedure be more naïve? If we really wished our children and young people to go away, could we more skillfully encourage them to do so? Pastors have lamented, parents have grieved, teachers have mourned, superintendents have berated, but what is more natural than that people should leave when every arrangement is made to that end and a "benediction" is pronounced in anticipation of their leaving if not in invitation for them to take their departure? That was a discerning pastor who served notice on his superintendent that he must never ask him to pronounce a benediction after the Sunday-school service and ask the Lord to send the people away. They will go away in sufficient numbers

without being especially invited to do so. Surely we must find "a yet more excellent way."

The combined service has long been put forward as a solution of the problem of the non-attendance on the preaching service of the Sunday-school pupils. It has not always proven satisfactory. The habits which have grown through generations cannot lightly be set aside. Any innovation in established methods of worship must be skillfully introduced and wisely handled. The author has seen the combined service successfully introduced and has seen it in at least one instance pass the experimental stage.

This program seems to have met with favour; all of the departments meet for opening service in their own rooms; the departments from the Juniors up assemble in the main auditorium twenty minutes before the hour for the preaching service. The Beginners and Primaries conduct their own closing exercises and dismiss from their department rooms. When the Sunday school is assembled in the auditorium reports are received and posted, announcements are made, brief worship is conducted. The pastor is on the platform through this period, and without intermission at the time for opening the morning worship, the choir begins to sing the doxology and the pastor takes the place of the superintendent and proceeds with the service. It is not necessary to make either service shorter, though with the presence of large numbers of children in the preaching service, the pastor will naturally guard the time for the preaching hour.

Certain permanent and exceedingly gratifying re-

sults have been manifest. The older people declare that never before in the history of the church did the children and young people attend the preaching service in such numbers. As a natural consequence, the auditorium was crowded, chairs being used in the aisles. But there were results which could hardly have been anticipated. The pastor, cheered and quickened by the presence of many children and by overflowing audiences, preached with such fervour and such evangelistic zeal as brought on a perennial revival. In three months fifty-three converts were received into church membership, and Sunday after Sunday the great audiences were stirred and blessed. Like most preachers whose congregations consist almost wholly of adults, the pastor had practically ceased to take account of the children and rarely lowered himself to their plane. With the presence of goodly numbers of children, all of this was changed. It quickly became apparent that the pastor had readjusted his methods and that he had in consequence gained a place in the hearts of the young which he had not held before.

There were yet other results. The pastor was brought into more vital support of the Sunday-school program and the lines seem to be completely obliterated between "the church" and "the Sunday school." All came to feel instinctively that the church was in the Sunday school and the Sunday school was in the church. It became easy and natural for "the board of deacons" to vote the rather large sums needed for the Sunday school.

We have introduced this discussion, not so much

because of the abstract interest in the question at issue, but because of its bearing on the success of the Sunday school. The largest Sunday schools which we know, those numbering two thousand and upwards, all seem to gravitate toward the combined service. Perhaps it would be more accurate to say that the adoption of the combined service has helped materially in their efforts to attain their present numbers and efficiency. It is at least suggestive that successful Sunday-school builders almost without exception incorporate this method in their plans.

We offer some observations and suggestions in this connection.

1. So long as the Sunday school is conducted as a complete service in entire separateness from the preaching service, so long will we find large numbers of Sunday-school pupils leaving when the Sunday school is dismissed; so long will we find it difficult for the pastor to lend the fullest pastoral support to the Sunday school; so long will there remain the intangible but more or less real line between the Sunday school and the church.

2. Such readjustments as are involved in the introducing of the combined service must require time and tact and patience. It will require time for the people and especially the working forces to accustom themselves to the new order; it will require tact on the part of the superintendent and his associates in assembling the school and creating a spirit of loyalty to the preaching service; it will require patience on the part of officers and teachers and pupils in the adjustment of many details.

3. Some things are essential to the success of the combined service. Among these we may name punctuality all the way round. The departments must be punctual in assembling in the auditorium; the superintendent must be punctual in conducting and concluding his closing exercises; the pastor must be punctual in opening his preaching service. A disposition to lag here and there with an occasional infringement on the time of the preaching service will produce inevitable confusion and dissatisfaction. The Sunday school should be assembled in the auditorium by departments and the several departments should remain seated together for the preaching service. There must be as little confusion and changing of seats as possible just at the moment when the pastor is introducing the worship service. Certain space should be blocked off for each department. Ushers should be carefully trained and must be alert in seating the people who may be coming in for the preaching service.

4. The meeting of the problems which arise in introducing and managing the combined service are such as require firmness, sympathy and initiative. It is easy to run in old grooves and follow long-established customs. It is far better to do this than to undertake innovations unless there is clearly such co-operative executive resource as promises a vigorous and successful handling of the problems which are sure to arise when innovations are made.

XXIV

WINNING TO CHRIST IN THE SUNDAY SCHOOL

BIG Sunday schools have special perils. The bending of energy toward the securing of numbers, the spirit which may be engendered by the very fact of large numbers, these and other considerations may bring peril. The soul-winning spirit, the evangelistic effort, must constitute the salt which is to save and keep sweet our growing Sunday schools.

Inviting and bringing the lost to the Saviour depends rather upon spirit than method. It is more a question of atmosphere than of direct effort. Happy the workers who know the fine art of creating atmospheres favourable to evangelism. Once we have created that fine intangible condition which we may term a favouring atmosphere, the way is quite open to success in winning the lost.

Only recently the author was in a service with a pastor in which more than forty young people openly and joyously confessed Jesus as Lord and Saviour. Patient and faithful efforts, earnest prayers, many visits, had prepared the way for the special service. It was quickly manifest, as the pastor pressed the claims of Christ and urged an immediate decision, that somehow a favourable atmosphere had been created. There was death-like stillness; every eye seemed riveted on the preacher as he spoke. Without personal approach or individual persuasion in

the compelling atmosphere which had been created, the young people quietly and solemnly yielded their hearts in surrender to the Lord Jesus and publicly confessed Him as Saviour. Souls cannot be saved in the midst of hurry and noise and confusion. Souls cannot be won to Christ in an irreverent atmosphere.

Some one tells of a woman who spent a season in a home where she had been hitherto a stranger. When she was leaving the house, standing on the threshold, she said to her hostess, "I do not know what it is; I cannot define it; but something in your home, something about you, has made me think about Jesus. When I came to your home, I was drifting and indifferent; I had not been in your home more than a few days until I felt a strange tugging at my heart strings; a deep sense of my unworthiness possessed me; to make a long story short, I got out my long-neglected Bible and went down on my knees and gave myself anew to God and His service. I do not know what it is, I cannot define it, but something about you made me want to be good." We know what that strange something was; it was the fine indefinable atmosphere which certain devout saints create about themselves.

A young farmer wooed and won a beautiful and intelligent young Hebrew woman and brought her to the family home. A few weeks later, this young woman astonished the whole countryside by openly confessing Christ and asking to be baptized into the near-by country church. Telling the story of it to a friend, she said, "I do not quite understand it myself. From childhood I was grounded in the faith

of my fathers. But something about this home, I cannot tell what it was, impressed me and created a sense of lack. They never talked to me about their Messiah—I should have resented it if they had—but their quiet demeanour, their beautiful reverence, their simple prayers at the table and at the family altar, strangely affected me. One day when I was alone I took out my Hebrew Bible and knelt before my Hebrew God and I said, 'Oh, God of my fathers, if thou art the God and Father of this Lord Jesus, if He is the promised Messiah, I want to know it.' Light dawned; I saw and believed that Jesus was the Son of the Living God." What was it? Atmosphere, that wonderful irresistible something which some individuals and some churches have a way of creating about themselves.

In winning the lost, it will help us to observe the departmental lines. We will wish to do our evangelistic work, as we do our teaching work, by departments. The advantages of departmentization have been emphasized many times over. These advantages are many and great; one is led to wonder whether the greatest of them all is not the contribution which is thus made to evangelism. The workers in each department should be departmentally trained for this high task. The pastor or superintendent, or both, will wish to deal with each department according to its nature and its needs. The word of instruction, the prayer, the plea, will be adapted to the age and development in each department. Pastors in wide circles bear glad witness to the blessings which come from this departmentizing of evangelistic ef-

fort. Each department can be skillfully managed with a view to the best spiritual fruitage.

By ministry to social instincts we may pave the way for soul-winning. During the thirty years in which Mr. Frank L. Brown was superintendent of the Bushwick Avenue Methodist Sunday School in Brooklyn, three thousand young people were led to accept and confess Christ as Saviour. We get interesting light on this remarkable record when we read from Mr. Brown's own pen the following story: "When I had a class of fourteen-year-old boys, years ago, I made it a point to have them once a month at my home for some eats and games. One night the boys were playing a game of rolling big agates on the parlour carpet, these agates stopping as near as possible to a mark. In their interest they forgot the carpet and dug big ridges in it with their shoe tips. The next morning Mrs. Brown, then a young bride, came down with me to the parlour: 'Oh, Frank, my carpet, my carpet!' 'Yes, my dear, but my boys, my boys! I think we've got the boys!' Twenty-five years after, a popular judge asked me to sit beside him on the bench while he sentenced the young prisoners. Always his first question was: 'Did you go to Sunday school? Why did you leave it? Why did you get away from the influence of your teacher? If I give you another chance, will you go back to your teacher and to the school?' He told me that rarely did the boys come before him again after that advice. And later he introduced me to a judge of the Supreme Court as his old Sunday-school teacher.

He was one of those boys who dug up our parlour carpet years before. And I said, 'What's a mile of carpet to a yard or two of boy?'"

Careful records should be kept with a view to evangelism.

Back in the days when he was a pastor in Texas, the author was permitted to lead his people in a soul-winning campaign which based itself largely upon a careful record of the spiritual condition of the members of the Sunday school. These records were made by departments. The teachers were urged to visit the pupils and interview them personally, partly with a view to securing accurate information and partly in order to give notice in many circles of the evangelistic efforts which were proposed. Special cards were prepared for this purpose as follows:

INFORMATION CARD

To be Filled Out by the Teacher After a Visit to the Home.

Form For Those Not Church Members.

Name . . . . . .
Address . . . . . .
Grade and Department? . . . . . .
Regular Church Attendant? . . . . . .
Ever made profession? . . . . . .
Any evidence of interest? . . . . . .
Religious condition of parents? . . . . . .
(1) Father. Is he a church member? . . . . . .
Where? . . . . . .
(2) Mother. Is she a church member? . . . . . .
Where? . . . . . .
Add remarks, if desired, on other side of this card.
. . . . . , Teacher.
Date . . . . . .

When this information had been secured, it was placed before the Workers' Council. To the Junior workers, this statement was made: "Of our seventy Juniors, twenty-six are believers, having confessed Christ; forty-four, their names and addresses being on these cards, are not saved."

To the Intermediate Workers, announcement was made thus: "We have thirty-eight in your department who have confessed Christ; thirty-six Intermediate boys and girls are yet unsaved; their names and addresses are recorded on these cards."

Similar announcement was made to the workers in the Senior and Adult Departments. In the entire school there were ninety-nine pupils, from the Junior age up, who could make no claim to the salvation which comes through Jesus Christ. All vagueness was dispelled; each department knew the names and addresses of its members who were lost. The task of winning them to Christ immediately assumed a definiteness and offered a challenge which had not been felt before. Copies of the cards were made and each teacher was given a full record of the unsaved in his class. All went into a special campaign, working together, by personal approach, by appeals from the platform, in the Sunday school and preaching services, for the winning of the ninety-nine whose names were listed. From week to week the cards were checked up and those who confessed Christ were taken from the list of the unconverted and added to the list of the saved. At the end of three months, without any special meetings, it was found that fifty-five had been baptized.

In order to secure a definite committal to seek the Lord, the unconverted were asked to sign the following card:

SEEKING JESUS

☐ Knowing myself to be a sinner in need of a Saviour, I desire to seek the Lord and become a Christian. I ask the prayers of the church that I may be saved.

Name . . . . . .

Grade (or age) . . . . . .

Address . . . . . .

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3 : 16.)

In order to keep accurate information and also to send the announcement to the home, pupils who accepted Christ were asked to sign in duplicate the following card, one copy being kept by the pastor, the other being taken to the parents:

CONFESSION CARD

As a sinner lost and helpless, I take Jesus to be my Saviour from sin. I love Him and trust Him as my Saviour and Lord. It is my desire to be baptized in His name and it is my purpose to obey and serve Him.

Name . . . . . .

Grade (or age) . . . . . .

Address . . . . . .

As many as received him, to them gave he power to become the Sons of God, even to them that believe on his name.
(John 1 : 12.)

References:

With Christ After the Lost.....L. R. Scarborough
Winning to Christ—A Study in Evangelism,
P. E. Burroughs
The Sunday School as a Soul Winner,
J. L. Hurlbut
Passion for Souls.....Jowett
Spiritual Life in the Sunday School.....Chapman
The Child for Christ.....McKinney
Pastoral and Personal Evangelism.....Goodsell
How Can I Lead My Pupils to Christ?.....Pell
Early Conversion of Sunday-School Scholars,
Schauffler
Bringing the Pupil to a Decision for Christ...Mabie
Method in Soul Winning.....Mabie
Decision Day in the Sunday School.....Chapman
A Soul-Saving Sunday School.....Wells
Individual Work for Individuals.....Trumbull
Catching Men Alive.....Trumbull
The Personal Worker's Guide.....Chapman
Studies for Personal Workers.....Johnston
How to Bring Men to Christ.....Torrey
The Helping Hand.....Hamilton

APPENDIX

Suggested Questions

Chapter I.

1. Discuss some elements in a successful Sunday school.

2. What is meant by the "possibilities" of a Sunday school?

3. If choice must be made between the "educator" type of superintendent and the "promoter" type, as set forth in this chapter, which is to be preferred? Why?

4. Discuss the "one unanswerable argument" in favour of the largest Sunday school possible.

5. Name some very large Sunday schools of which you chance to know.

Chapter II.

1. Discuss and justify the statement that efficient Sunday schools grow great churches.

2. Show how the Sunday school offers a complete and effective method of church organization.

3. Show the part which the Sunday school plays in promoting Bible Study.

4. Discuss the Sunday school as a means of enlisting large numbers in useful service and indicate the advantage of such enlistment.

5. What bearing does the Sunday school have on attendance at the preaching service?

6. What of the Sunday school as an evangelistic agency?

Chapter III.

1. What is the outstanding feature of present-day Sunday-school organization?

2. Indicate the department lines in the system earlier adopted for Sunday-school organization.

3. What department lines have been more recently adopted?

4. Which of these schemes do you prefer? Why?

5. Note some barriers to the departmentization of the Sunday school.

6. What is the generally accepted basis of classification?

7. What as to the number in the classes?

8. What relative numbers are to be expected in the various departments?

9. When would it seem desirable to subdivide the departments?

Chapter IV.

1. Discuss briefly the methods proposed for securing new workers for the Sunday school.

2. What is suggested as the best method?

Chapter V.

1. How far does your judgment approve the

statement concerning the outstanding barrier to the growth of our Sunday schools?

2. Have we the moral right to ask people to attend our Sunday school where we have not suitable room for them?

3. What allowance shall be made for pupils throughout the Sunday school?

4. Show what space should be allowed for each of the departments in a school of 300.

5. Why should department rooms be sound-proof?

6. In what departments are class rooms most desirable?

7. Why should the auditorium be used for general assemblies of the Sunday school?

8. Are separate Sunday-school buildings desirable? Why?

9. Indicate some special rooms which should be provided.

Chapter VI.

1. Discuss briefly the danger that new buildings will be planned on an inadequate scale.

2. What of the danger of making financial considerations primary?

3. Show how peril lies in the fact that a "sharp turn" has been made in Sunday-school organization.

4. Why may the architect himself constitute a possible barrier in the way of securing what we need?

5. Show how a spirit of haste may imperil the building project.

Chapter VII.

1. Give schedule of probable building requirements for a building which must offer 800 seatings in the auditorium and provide for 1,000 in the Sunday school.

2. Reproduce in brief outline the standard for church and Sunday-school buildings.

3. Indicate changes, if any, which you would suggest in this Standard.

Chapter VIII.

1. Name the three best Sunday-school buildings which you have personally inspected.

2. What is meant by the "unified type" of building?

Chapter IX.

1. What of the need for trained church architects in the remodeling of church buildings?

2. Why should we feel special interest in the one-room church building?

3. Indicate a half dozen methods of remodeling the one-room building.

Chapter X.

1. Discuss the types of seating required for the Sunday school.

2. What as to Sunday-school cabinets?

3. Which of the tables suggested most commends itself? Why?

Chapter XI.

1. Give in outline the plan proposed for building a Sunday school.

2. Outline the essential steps in taking a Sunday-school census.

3. Show how a large Sunday school may be built first on paper and then made a reality.

Chapter XII.

1. Discuss briefly the six suggestions set forth in this chapter.

2. Outline the plan suggested for building a large down-town class.

Chapter XIII.

1. What is your own estimate of the value of outside organizations, such as are discussed in this chapter, in the building of a Sunday school?

2. Name the organizations which you consider most helpful.

3. Discuss the organized class as a means of building the Sunday school.

Chapter XIV.

1. Why should social life be departmentized?

2. What of the relative value of social and recreational activities?

3. Show how the church building may be adapted to meet social needs.

4. Name some books which may be helpful in guiding social life.

Chapter XV.

1. Indicate some difficulties as regards the gymnasium and the swimming pool.

2. What is your own estimate of the value of these recreations in church life?

Chapter XVI.

1. State some methods of advertising a Sunday school.

2. What is your own estimate of the propriety and value of advertising the Sunday school?

Chapter XVII.

1. Why the lunch in connection with a teachers' meeting?

2. State briefly the angle method of conducting a teachers' meeting.

Chapter XVIII.

Indicate at least four reasons why teachers must be trained.

Chapter XIX.

1. What of the value of records in the Sunday school?

2. What six points are stressed in the Six-Point Record System?

3. Why the necessity for care and accuracy in the keeping of records?

Chapter XX.

1. What are some week-day activities in which the Sunday school may engage?

2. What are some tests for social activities proposed by Mr. Walter M. Wood?

3. Which of these proposed activities impresses you as most needed and most practically helpful?

Chapter XXI.

1. Discuss the value of special days.

2. Indicate some perils which arise in connection with special days.

Chapter XXII.

1. What is your own estimate of the value of standards in Sunday-school work?

2. What possible danger do we face in connection with standards?

Chapter XXIII.

1. State some considerations which favour the "combined service."

2. Indicate some essentials to success in handling the combined course.

Chapter XXIV.

1. What of the meaning of "atmosphere" in soul-winning?

2. Why observe departmental lines in soul-winning?

3. What of the value of records in soul-winning?

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PUPIL'S ENROLLMENT RECORD

NAME

BUSINESS ADDRESS PHONE

RESIDENCE ADDRESS PHONE

AGE BIRTHDAY ARE YOU A CHRISTIAN?

ARE YOU A CHURCH MEMBER? WHAT CHURCH?

DATE ENROLLED 192

ASSIGNED TO GRADE DEPT.

CLASS TEACHER

PROMOTION DATES

PRIMARY JUNIOR INTERMEDIATE

SENIOR ADULT OFFICIAL

DATE LEFT SCHOOL? WHY?

CLASS CARD

DEPARTMENT _____ GRADE. MONTH _____

NAME	1st SUNDAY						2d SUNDAY						3d SUNDAY						4th SUNDAY						5th SUNDAY						Mo. Avg. Grade
	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At	
Teacher.																															

CLASS CARD

DEPARTMENT GRADE. MONTH

NAME	1st SUNDAY						2d SUNDAY						3d SUNDAY						4th SUNDAY						5th SUNDAY						Mo. Avg. Grade
	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At.	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At.	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At.	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At.	Attend.	On Time	Bibles	Offering	Les. Pre.	Prch. At.	
Teacher.																															
Totals.																															
Amount of Offering.																															

DEPARTMENTAL OFFICERS.

DEPARTMENT, MONTH 19

NAME	1st SUNDAY						2d SUNDAY						3d SUNDAY						4th SUNDAY						5th SUNDAY						Mo. Avg. Grade
	Attend.	O. Time	Bible	L. S.	Offer.	Prch. At.	Attend.	O. Time	Bible	L. S.	Offer.	Prch. At.	Attend.	O. Time	Bible	L. S.	Offer.	Prch. At.	Attend.	O. Time	Bible	L. S.	Offer.	Prch. At.	Attend.	O. Time	Bible	L. S.	Offer.	Prch. At.	
Totals,																															
Amount of Offering,																															

GENERAL OFFICERS.

MONTH_____ 19____

NAME	1st SUNDAY						2d SUNDAY						3d SUNDAY						4th SUNDAY						5th SUNDAY						Mo. Avg. Grade
	Attend.	O. Time	Bible	Offer.	L. S.	Prch. At.	Attend.	O. Time	Bible	Offer.	L. S.	Prch. At.	Attend.	O. Time	Bible	Offer.	L. S.	Prch. At.	Attend.	O. Time	Bible	Offer.	L. S.	Prch. At.	Attend.	O. Time	Bible	Offer.	L. S.	Prch. At.	
Totals,																															
Amount of Offering.																															

GENERAL SECRETARY'S REPORT

SUNDAY_____ 192____

	No. Enrolled	No. Absent	No. Present	No. On Time	No. Bibles	No. Cont'b'ng	Amount of Offering	No. Pre'd Lessons	No. Attending Preaching
General Officers									
Adult Dept.									
Senior Dept.									
Intermediate Dept.									
Junior Dept.									
Primary Dept.									
Beginners Dept.									
New Pupils									
Visitors									
Home Dept.									
Cradle Roll									
Totals Today									
Totals Last Sunday									

MONTHLY REPORT

Month of_____ 19__

Name_____

_____ Grade. _____ Department, _____ Class

Six-Point Record System Credits	
Attendance	20
On Time	10
Bible	10
Offering	10
Prepared Lesson	30
Preaching Attendance	20
Total	100

If Average Grade is 100%
you are on
HONOR ROLL

Your average grade for the month is_____%.

Sincerely,

_____

SUPERINTENDENT'S MONTHLY REPORT TO CHURCH

Month Ending .. .. ..

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